



**EGYPTIAN COLLOQUIAL  
ARABIC**

*Uniform with this volume*

## **THE PHONETICS OF ARABIC**

A Phonetic Inquiry and Practical Manual for the Pronunciation of Classical Arabic and of one Colloquial (the Egyptian). By W. H. T. GAIRDNER, Adviser in Arabic Studies at the School of Oriental Studies, Cairo.

## **EGYPTIAN COLLOQUIAL ARABIC READER**

Compiled by E. E. ELDER, Superintendent of Arabic Studies at the School of Oriental Studies, Cairo.

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# EGYPTIAN COLLOQUIAL ARABIC

*A Conversation Grammar*

*By*  
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rewritten*

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ALUMNIS  
SCHOLAE STUDIORUM ORIENTALIU  
AL-CAHIRENSIS  
QUORUM IN CORPORIBUS MINIME VILIBUS  
FACTUM EST EXPERIMENTUM  
PRIMUM DEINDE ALTERUM



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## PREFACE

### TO THE SECOND EDITION

THIS edition represents the experience gained by the use of the first edition, for nearly a decade, by class on class of keen language-students at the School of Oriental Studies, Cairo. Three-fourths of the material is entirely new, and the remaining fourth has been recast or thoroughly revised. But the main plan and the method of the book, having stood the test of practical experience and use, have been retained.

I desire to emphasize once more the frank limitation of aim mentioned in the preface to the first edition—that this work *envisages primarily the ensemble of teacher-and-student*. It is a book for *oral* use, for study with an Arabic teacher. At the same time, the needs of students working alone and at a distance from Arabistan have been more clearly remembered in this edition, and it is hoped that these will find nearly all the contents of the book (apart from pronunciation) self-explanatory.

The Englishing of the Arabic will no doubt please nobody. It was necessary to keep it as literal as possible, so that each Arabic word should be self-explanatory, and it was also necessary to hint at colloquial equivalents. No mortal man could produce decent or even consistent English when trying to balance two such contradictory aims. If the so-called English is merely intelligible, still more if it is intelligible on both sides of the Atlantic Ocean, I beg of stylists to consider it sufficient.

I am most of all, and deeply, indebted to my colleague in the School of Oriental Studies, the Rev. E. E. Elder, of the American Mission, Cairo, for placing at my disposal the fruits of his recent study in linguistics and the wide experience gained in supervising the work of Arabic teachers and students. Some very important features of this edition are due to his suggestions, without which I should have been at great disadvantage during the progress of this work.

Although my Arabic coadjutor in the first edition, Sheikh KURAYYIM SALLAM, had no hand in the preparation of the present one, the permanent value of his work is still evident in these pages and must be again acknowledged. I am indebted to Sheikh ABDUL-KHALIK, of the S.O.S., for his valuable co-operation in the preparation of the new material for the present edition. I also received special assistance from MILAD Effendi SALEEB, of the S.O.S., in revising the old material.

My thanks are further due to my wife and children, who assisted me in preparing the Vocabulary, and to the kind friends who at various stages helped with copying.

W. H. T. G.

Sept. 1926.

## FROM THE PREFACE TO THE FIRST EDITION

OF all Arabic colloquial dialects, the best work, and the most work, has probably been done on Egyptian Arabic. What has been accomplished in this field by Spitta, Willmore, S. Spiro, and others, will certainly not be superseded. This being so, it is incumbent on the newcomer to justify his entrance into that field, by indicating the special need which he is attempting to meet. That need in the present case can be summed up by the word *presentation*. It seemed to the writer that an effort should be made to apply to Egyptian Arabic some of the modern methods now used in teaching living languages; that a book needed to be compiled which should have constantly in view the *ensemble* of teacher-and-pupil, and the oral conversational work in which they are supposed to be engaged.

Among the special features which have been included, the following may be mentioned:—

1. The abolition of disconnected sentences, which are destitute of context, and whose reason for existence is to illustrate some grammar rule. With few exceptions all the sentences in this book have a context, consisting either of objects, pictures, or actions which are immediately intelligible; or of a definite subject-matter, the elements of which are intelligibly connected *inter se*.

2. The abolition of the dry-bone verb conjugations and paradigms. Each verb-unit is clothed in an appropriate sentence, and these sentences are arranged in dialogue form, thus giving living practice in the use of the various persons and attached pronouns.

3. The abolition of grammar rules preceding each exercise, and the substitution of leading questions which enable the student himself to deduce the grammar illustrated by the subject-matter of each section. Thus each student compiles an Arabic grammar for himself.

4. The medium of instruction is Arabic from the very outset, English being dispensed with. Even the insertion of the English parallel pages, for which I apprehend the censure of Reform

Method enthusiasts (to whom I owe so much), is intended to accord with this aim; for a glance at the English in print will save having to drag English into the conversation. (Moreover the English section will be useful for retranslation, which is so valuable a way of conserving the results of each lesson.) It must not be forgotten that in the east good language-teachers are rare, not common; and it would not therefore be safe to argue that, because trained language-teachers of the direct methods in the west can throughout and entirely refrain from calling in the aid of English, this will be the case when so difficult a language as Arabic is being taught by eastern teachers to Europeans.

It remains to add a few words about the notation which has been used in this book.

In regard to the use of a Romic rather than the Arabic system no apology at this time of day is needed. It is sufficient to say that all who have worked seriously at any Arabic Colloquial have found Arabic symbols for it not only inconvenient, but utterly impracticable. So little does the use of Romic symbols interfere with the study of the Classical in the Arabic character that the parallel use of the two has been found an *advantage*, in helping to keep the two forms ocularly, and mentally, distinct. But what kind of Romic? It is unfortunate that all who have written on Arabic have employed systems more or less different from each other; so that the introduction of yet another system—and so different a one—needs an apology, especially seeing that the Egyptian Government's recent adoption of one of the others (Willmore's) for the place-names in its maps and plans might seem to have gone some way to standardizing that system.

The following considerations, however, determined the writer to abandon Willmore's system, and adopt that of the International Phonetic Association (with the necessary modifications).

1. The multiplicity of the diacritic points below the letters and the length-marks above; the unsoundness, scientifically, of having so many marks above and below the eye's line of travel; and the proved insufficiency of those marks to arrest the attention; and to ensure correct habits of pronunciation. In the present book the diacritic marks have been introduced into the body of each letter, and the length-mark is now in the same line as the letters themselves.

2. The unsoundness of using two letters to indicate one sound, as Willmore's [sh] for [ʃ], [qh] for [g]. This defect was still

more apparent when the letters had to be doubled, and the clumsy groups [shsh], etc., were produced.

3. The advisability of adopting a scientific phonetic notation which would be internationally valid, because internationally recognized.

Only the International Phonetic Alphabet appeared to satisfy the necessary conditions; and in consequence it was finally adopted for this work. Experience has shown that there is no need whatsoever to be alarmed by its apparent novelties. Students have experienced no difficulty in slipping into it from the very first lesson.

If this book aids any student to a surer and speedier acquisition of a grammatical and idiomatic Arabic, I shall feel greatly rewarded.

CAIRO

Nov. 9, 1916.





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## DIRECTIONS

### FOR THE MOST ADVANTAGEOUS USE OF THIS BOOK

1. Let the teacher teach the subject-material of the early chapters *in Arabic* and *without reference to the Arabic text* on the part of the student.<sup>1</sup> The Arabic text should at first *not* be read. It is for revision and private study.

2. The literal English translation will help the student to dispense with explanations in English during the lesson.

3. After going over each lesson again and again, the student should cover up the Arabic side and read off the English into Arabic. The student's ability to do this easily, and also to run-off the Memory work, is the sign that he is ready to proceed to the next chapter.

4. Orthography will be secured by the careful correction of the Compositions, and by *dictation*. This might consist of a few sentences of each new lesson before it has been studied. Fulllest use should be made of these Composition and Memory-work sections.

5. With regard to the Systematic Grammar syntheses, they should be worked up and worked out by each student in a special note-book. In this way every one will build up and compose a comprehensive Colloquial Arabic Grammar for himself, as he goes along. If any student hankers after the old analytic arrangements of the verbs, "I love, thou lovest", etc., he can work them out very easily from the Verb-Drill sections, where the first paragraphs of each give all the simple forms. This will benefit him far more than to have dry verb-tables constructed and printed for him. The oral working out of these conversational Verb-Drills (preferably, of course, by two or three students working together) may seem dry enough, but it is *there* that the road to freedom in speaking Arabic lies.

6. This scheme of teaching Egyptian Arabic is completed by the Reader which forms a companion volume to this one. It is contemplated that students will make a start with this Reader after completing Chapter XVI of this book, and that thereafter work will be carried on in the two books together.

<sup>1</sup> And still more on the part of the teacher, who should have mastered the contents of each chapter before teaching it. And it is for the student to see that he does so.

# ALPHABET

THE characters used in this book for the Arabic consonants and vowels are those of the International Phonetic Alphabet, with a few necessary modifications. We give them here, with the corresponding Arabic symbols, arranged in the usual Arabic order of consonants. For their values, see the Author's *The Phonetics of Arabic*.

## Consonants:

ʔ	أ	ʔalif	ʈ	ط	ʈɒ
b	ب	be:	ʒ	ظ	ʒɒ
t	ت	te:	ʕ	ع	ʕe:n
g <sup>1</sup>	ج	gi:m	ʕ	غ	ʕe:n
h	ح	ha	f	ف	fe:
x	خ	xe:	ʔ <sup>2</sup>	ق	qɒ:f
d	د	daɪ	k	ك	kaɪf
r	ر	re:	l	ل	la:m
z	ز	ze:n	m	م	mi:m
s	س	si:n	n	ن	nu:n
ʃ	ش	ʃi:n	h	ه	he:
ʂ	ص	ʂɒ:d	w	و	waw
ʈ	ض	ʈɒ:d	j	ي	je:

## Vowels :

(Long vowels denoted by sign : ; half-long by .)

fatha	{	a (near I. P. A. æ).
	{	ɑ (when <i>short</i> , near I. P. A. ʌ ; when <i>long</i> , near I. P. A. ɑ).
	{	ɒ (near I. P. A. ɒ).
kasra	{	e
	{	i
ʈamma	{	u
	{	o

ə Indeterminate.

<sup>1</sup> Pronounced in Cairo as in "get"; in Upper Egypt as in "gin".

<sup>2</sup> Pronounced in Cairo ʔ; in Upper Egypt q; in Classical q.

## ACCENT

*Important:—*

In order to avoid the multiplication of diacritic signs, the sign for accent (') has been employed as sparingly as possible.

This sign is placed at the beginning of the syllable accented; e.g. (below) **ka'man** (accent on second syllable), **'fahma** (on first syllable).

If the following two points are remembered, they will be found a sufficient guide to almost all the words which have no accent-mark:

- (1) a long vowel (: or ·) is invariably the accented vowel;
- (2) if there is no long vowel, the accent is on the last syllable but one, unless otherwise marked.

N.B.—The following expressions are liable to be used in teaching from the outset:

Again!	min ta:ni!
Once more!	ka'man marra!
Right!	fa'mam!
Not right!	muf tamam!
See!	fu:f (m.s.) fu:fi (f.s.), fu:fu (pl.)!
Say!	?u:l (m.s.) ?u:li (f.s.), ?u:lu (pl.)!
Means what?	jaʃni ?e:h?
(Do you) understand?	fa:him (m.s.) 'fahma (f.s.) fahmi:n (pl.)?
Understood?	mafhu:m?
Yes.	aiwa.
No.	la:.

## CHAPTER I

[*Grammatical Scheme*:—SUBJECT and PREDICATE. MASCULINE NOUN (indefinite). ADJECTIVE, as predicate and as attribute.]

*Conversation.*

1. A book!
2. This (is) . . . a book. This is a book.
3. What is this? Say "This is a book"!—This is a book.
4. And what's this?—That's a book too.
5. What is this?—That's a handkerchief.
6. And what's this?—That is paper.
7. See! This is a *white* handkerchief. Do you understand "white"?  
This is paper, isn't it?—Yes, that's paper.
8. Well then, this is *white* paper. And what's this?—That's a shirt.
9. So then, this is a white shirt. This is white, and this is white, and this is white. This is a white handkerchief; and this, white paper; and this, a white shirt.
10. What is this?—It's ink.
11. Is it white?—No, it's not white, but black.
12. Is this a black handkerchief?—No, it isn't black, but white.

*Towards Composition, and for Orthography.*

[*Arabize these sections to the Teacher first, orally. When they are mastered orally, write them down and have the orthography corrected.*]

Is this a black shirt? No, it's not a black shirt, but white. And this is white too, isn't it? You understand white and black now (dilwəʔt).

1. fɒslɪ wa:hɪd.

mubtada wi xɒbər. ism mʒakkər (nakirə). sifa.

1. kita:b!
2. da kita:b. da\_kta:b. (See note below.)
3. ?eh da ? ?u:l "da\_kta:b"!—da\_kta:b.
4. wi ?eh da ?—da\_kta:b kaman.
5. ?eh da ?—da mandi:l.
6. wi ?eh da ?—da wɒrɒ?.
7. ju:f! da mandi:l\_abjɒð. fə'him "abjɒð"? da wɒrɒ?. muʃ  
kida ?—?aiwa da wɒrɒ?.
8. baʔa da wɒrɒ?\_abjɒð. wi ?eh da ?—da ?ɒmi:s.
9. baʔa da ?ɒmi:s ?abjɒð. da ?abjɒð wi da ?abjɒð wi da ?abjɒð.  
da mandi:l\_abjɒð, wi da wɒrɒ?\_abjɒð, wi da ?ɒmi:s\_  
ɒbjɒð.
10. ?eh da ?—hu:wa hibr.
11. hu:w\_abjɒð ?—la:, hu:wa muʃ abjɒð la:kin\_iswid.
12. da mandi:l\_iswid ?—la:, hu:wa muʃ iswid la:kin\_abjɒð.

*Note—important.*

The first version shows how the two words are pronounced *separately*: the second how they are pronounced *together* in fluent speech. The full unelided form of a word will usually be given the first time it occurs. Much use has been made of the half-prolongation sign (˙), from which it is to be understood that with *full* fluency and speed prolongation would disappear; but that with imperfect fluency and speed some prolongation not only may but must appear. For the rest, the student must get the teacher to give him the full forms if he wishes to pronounce the words of any sentence slowly or separately. For rules for such elisions see W. H. T. GAIRDNER'S *Arabic Phonetics*, pp. 68-71, 78-9, 80-2.

*For Memory-work.* lil hifzɪ ge:ban.

aiwa, da ?ɒmi:s\_ɒbjɒð, wi da mandi:l\_abjɒð. da hibr:  
hu:wa muʃ abjɒð la:kin\_iswid.



## CHAPTER II

[Grammatical Scheme:—The DEFINITE ARTICLE il.]

1. See, this is a big book and this is a small book.
2. Is this one big or small?—That is big [small].
3. Is this a big book?— $\begin{cases} \text{Yes, it's a big book.} \\ \text{No, it's a small book.} \end{cases}$
4. See, this is a door. This is an *open* door, . . . and this is a *shut* door.
5. Is the door open now?— $\begin{cases} \text{Yes, the door's open now.} \\ \text{No, the door isn't open now; it is} \\ \text{shut now [open].} \end{cases}$
6. Is the book shut now, or open?—It is open now, not shut.
7. This is a window. This is an open window, and this, a shut window. Say that again.
8. Is the  $\begin{cases} \text{paper} \\ \text{handkerchief} \end{cases}$  white, or black?—It's white, not black.
9. What's this?—That's a (lead) pencil.
10. This is a long pencil, and this a short one.
11. What are these?—These are the book, pen, paper, ink, and handkerchief.
12. . . . And I, and you, and he, and she!

*Towards Composition, and for Orthography*  
(See directions, Chapter I.)

This is a book, and this a pencil. The book is large and the pencil is long. See, this is a door. The door is shut now. Now it's open. So then (baʔa), it is an open door.

2. fəsl itne:n.

la:m it taʃri:f.

1. fu:f, da\_kta'b kibi:r wi da\_kta'b su'gəjjar.
2. da\_kbi:r, wallə\_s'gəjjar?— $\left\{ \begin{array}{l} \text{da\_kbi:r.} \\ \text{də\_sgəjjar.} \end{array} \right.$
3. da\_kta'b kibi:r?— $\left\{ \begin{array}{l} \text{ʔaiwa, hu:wa\_kta'b kibi:r.} \\ \text{la:, hu:wa\_kta'b su'gəjjar.} \end{array} \right.$
4. fu:f! da ba:b. da ba'b maftu:h, . . . wi da ba'b maʔfu:l.
5. il ba'b maftu:h dilwəʔt?— $\left\{ \begin{array}{l} \text{aiwa, il ba'b maftu'h dilwəʔt.} \\ \text{la:, il ba'b muʃ maftu'h dilwəʔt,} \\ \text{dilwəʔti hu:wa maʔfu:l [maftu:h].} \end{array} \right.$
6. il kita'b maʔfu:l dilwəʔti walla maftu:h?—hu:wa maftu'h dilwəʔti muʃ maʔfu:l.
7. da fibba:k. da fibba:k maftu:h, wi da fibba:k maʔfu:l. ʔu:l min ta:ni!
8.  $\left. \begin{array}{l} \text{il wərdʔ} \\ \text{il mandi:l} \end{array} \right\}$  abjəð walla swid?—hu:w abjəð, muʃ iswid.
9. ʔeh da?—da ʔalam (rusə:s).
10. da ʔalam təwi:l wi da ʔalam ʔu-səjjar.
11. ʔeh do:l?—do:l il kita:b w il ʔalam w il wərdʔ w il hibr<sup>1</sup> w il mandi:l.
12. . . . wi ʔana wi ʔinta wi hu:wa wi hi:ja!

*For Memory-work.* lil hifz<sup>i</sup> ɡe:ban.

da ba'b maftu'h wi da ba'b maʔfu:l. il ba:b maʔfu:l . . . dilwəʔti hu:wa maftu:h.

*For Systematic Grammar* (Chh. I, II).

It is observable from the above :

- (1) That the indefinite article is absent in Arabic.
- (2) That the "copulas" *is* and *are* are absent in Arabic,<sup>1</sup>—the predicate in such sentences being simply juxtaposed to the subject.
- (3) That this adjective when qualifying a noun is placed *after* that noun.

<sup>1</sup> Except as we shall see later, p. 60, rule (4), in subordinate clauses.

## CHAPTER III

[Grammatical Scheme:—DEFINITE ARTICLE with 1 assimilated. FEMININE NOUN. ADJECTIVE as attribute to definite noun.]

1. Where's the { book ?  
handkerchief ?  
door ?  
pencil ?  
paper ? } —There's the { book !  
handkerchief !  
door !  
pencil !  
paper !
2. Where's the { window ?  
ceiling ?  
envelope ?  
chalk ?  
newspaper ?  
cupboard ? } —There's the { window !  
ceiling !  
envelope !  
chalk !  
newspaper !  
cupboard !
3. Where's the { wall ?  
duster (napkin) ?  
pen-nib ?  
carpet ?  
watch ?  
table ? } —There's the { wall !  
duster !  
pen-nib !  
carpet !  
watch !  
table !
4. Where are the { books ?  
things ? } —There are the { books !  
things !
5. Here (we have) a large book and a small one.  
Is the large book open ?—{ Yes, the large book is open.  
No, the large book isn't open.
6. Where is the open book ?—There's the open book !
7. Where are the big open book and the small closed book ?  
—There are the big open book and the small closed book !
8. Is the big open book open now ?—No, the big open book is shut now.
9. Is { the high window open ?  
the black pencil long ?  
the white handkerchief clean ? } —Yes, the etc.

## Towards Composition, and for Orthography.

Here (we have) a high door, and here one not high. Where is the high open window ?—There is the high open window. But the high door is shut, isn't it ?

<sup>1</sup> The ? of il is elided and with it the weaker of the two vowels o, i.

<sup>2</sup> For the complete list of consonants which thus attract the l of the definite article, see "For Systematic Grammar".

3. fəsl<sup>i</sup> talat:ta.

huru:f fəmsijja. ism m<sup>ʔ</sup>annas. sifa.

1. 

il	{	ki'ta:b man'di:l 'ba:b ʔalam wɔrɔʔ	}	fe:n ?—ʔaho <sup>1</sup> l	{	kita:b ! or il kita:b_a'ho' ! mandi:l ! or il mandi:l_aho' ! ba:b ! or il ba:b_aho' ! ʔalam ! or il ʔalam_aho' ! wɔrɔʔ ! or il wɔrɔʔ_aho' !	}
----	---	--	---	----------------------------	---	---	---
2. 

if	{	fibba:k <sup>2</sup> is saʔi <sup>1</sup> iz zɔrf <sup>i</sup> it tabaʔi:r ig gurna:l id du'la:b	}	fe:n ?—	{	ʔaho_ f fibba:k or if fibba:k_aho' ! ʔaho_s saʔf or is saʔf_aho' ! ʔaho_z zɔrf or iz zɔrf_aho' ʔaho_t tabaʔi:r or it tabaʔi:r_aho' ! ʔaho_g gurna:l or ig gurna:l_aho' ! ʔaho_d du'la:b or id du'la:b_aho' !	}
----	---	---	---	---------	---	---	---
3. 

il	{	he:ɬɔ il fu:ɬɔ ir ri:ʃa is sigga:da is sa:ʃa it tɔrɔbe:za	}	fe:n ?—	{	ʔahe_l he:ɬɔ or il he:ɬɔ (a)he' ! <sup>3</sup> ʔahe_l fu:ɬɔ or il fu:ɬɔ_he' ! ʔahe_r ri:ʃa or ir ri:ʃa he' ! ʔahe_s sigga:da or is sigga:da he' ! ʔahe_s sa:ʃa or is sa:ʃa he' ! ʔahe_t tɔrɔbe:za or it tɔrɔbe:za he' !	}
----	---	--	---	---------	---	--	---
4. 

il	{	kutub il haqa:t <sup>4</sup>	}	fe:n ?—ʔa'humma l	{	kutub or il kutub_a'hum ! haqa:t or il haqa:t_a'hum !	}
----	---	---------------------------------	---	-------------------	---	--	---
5. hina\_kta:b ki'bi:r wi\_kta:b su'gɔjjar.  
 il kita:b\_il kibi:r maftu:h ?—ʔaiwa l kita:b\_il kibi:r maftu:h  
 or la:, ʔil kita:b\_il kibi:r muʃ maftu:h.
6. il kita:b\_il maftu:h fe:n ?—ʔaho l kita:b\_il maftu:h.
7. il kita:b\_il kibi:r\_il maftu:h, wil kita:b is su'gɔjjar\_il  
 maʔfu:l, fe:n ?—ʔaho l kita:b\_il kibi:r\_il maftu:h ; wi\_l  
 kita:b is su'gɔjjar\_il maʔfu:l\_aho' !
8. il kita:b\_il kibi:r maftu:h dilwɔʔt ?—la:, il kita:b\_il ki'bi:r  
 maʔfu:l dilwɔʔt.
9. 

if	{	fibba:k il ʃa:li maftu:h ? il ʔalam l iswid <sup>5</sup> tɔwi:l ? il mandi:l l abjɔɬ <sup>3</sup> niɬi:f ?	}	—ʔaiwa . . .
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For Memory-work. lil hi:fz<sup>i</sup> ge:ban.

ʔaho\_l kita:b\_il kibi:r\_il maʔfu:l ; wi\_s sugɔjjar\_ɔho' ;  
 wi\_t tɔrɔbe:za he'.

<sup>3</sup> For il he:ɬɔ ʔahe' ! We shall be continually seeing this omission of initial ʔ which carries with it the omission of one of the two vowels thus brought together.

<sup>4</sup> Sing. ha:ga.

<sup>5</sup> When a noun begins with a vowel, it loses its vowel and the l connects with the vowel that succeeds.

## CHAPTER IV

[*Grammatical Scheme:—FEMININE NOUN and ADJECTIVE.*]

1. What is this?—This is a table.
2. See, the table is long, is it not?—Yes, the table is long.
3. Is not the long table broad too?—Yes, the long table . . .
4. And isn't the long, broad table high too?—Yes, the long, broad . . .
5. The chair is low, not high. The table is high, not low. The table is high, but not as high as the door. The door is very high.  
Now say that again!
6. Look, the carpet is broad and long too, is it not?—Yes, the carpet . . .
7. Is it clean or dirty?—It isn't dirty, but clean.

*Towards Composition.*

“The white handkerchief is clean and the white duster is clean too, but not like the handkerchief. The big door is high and the big table is high too, but not like the door.”

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*For Systematic Grammar (Chh. III, IV).*

From the above it is observable :

(1) That the consonants *ḥ, s, ṣ, z, t, ṭ, d, g*, attract the *l* of the definite article, so that it doubles the succeeding consonant. The other consonants of this class are *z, r, n, ḏ*.

(2) That the normal feminine ending for both nouns and adjectives is *a* (*ā, u*.—It is understood that these phonetically different *a*-signs are *grammatically* equivalent).

(3) That the adjective which qualifies a definite noun must

## 4. fɒsl\_arbaʃa.

l\_ism il mʷannas. sifa wi mawsu:fa.

1. ʔeh di?—di tɔrɒbe:za.
2. ju:f! it tɔrɒbe:za tɔwi:la, muʃ kida?—aiwa, it tɔrɒbe:za tɔwi:la.
3. muʃ it tɔrɒbe:zɒ\_t tɔwi:la ʃari:ʔɔ kaman?—aiwɒ\_t tɔrɒbe:zɒ...
4. wi muʃ it tɔrɒbe:zɒ\_t tɔwi:la\_l ʃari:ʔɔ ʃalja aman?—aiwɒ\_t tɔrɒbe:zɒ...
5. il kursi wa:ʔi muʃ ʃa:li, wi tɔrɒbe:za ʃalja¹ muʃ wɔtja.²  
it tɔrɒbe:za ʃalja wala:kin muʃ zaij\_il ba:b. il ba:b  
ʃa:li\_kti:r (ʔawi, xɔ:lis)  
ʔu:l da min ta:ni baʔa!
6. ju:f, is sigga:da kaman tɔwi:la wi ʃari:ʔɔ, muʃ kida?—aiwa\_s  
sigga:da tɔwi:la wi ʃari:ʔɔ.
7. hi:ja\_nɗi:fa walla wi:xa?³—hi:ja muʃ wi:xa la:kin niɗi:fa.

*For Memory-work.*

As an aid to the memory, analyse the substantives used in these two chapters into (1) parts of a room, (2) furniture in the room, (3) smaller articles.

*For Memory-work.* lil kifz¹ ge:ban.

it tɔrɒbe:za\_l kibi:ra ʃalja, la:kin muʃ zaij\_il ba:b. il ba:b\_il  
kibi:r ʃa:li la:kin muʃ zaij\_il he:ɔ. il he:ɔ\_l ʃari:ʔɔ ʃalja  
la:kin muʃ zaij\_il bert.

take the definite article, while the adjective that stands as *predicate* is normally indefinite.

*Thus it is of cardinal importance to distinguish*

il kita:b_il kibi:r	"the big book"
from il kita:b kibi:r	"the book is big".

(4) When more than one adjective qualifies a noun they follow the noun *without conjunction*: and if the noun is definite *each* adjective is made definite by *il*.

¹ for ʃa:lija.

² for wa:tja.

³ for 'wisixa.



## CHAPTER V

[Grammatical Scheme:—Some PREPOSITIONS.]

1. Where is the duster, { Mr. — ? } — *There's the duster, sir.*  
   { Madam ? }
2. Well, where's the duster *now*?—Now it's under the table.
3. Right! And the carpet?—The carpet's under the table too.
4. Good! And where's the duster now?—Now it's on the tiles.
5. Good! And now?—Now it's on the table.
6. Look at the handkerchief here! It is under the black book  
     ... and now it's above the book, ... and now it's inside the  
     book. Repeat it, you!
7. Here (we have) an envelope and a letter. The letter is in the  
     envelope, and the envelope is outside the letter. Repeat it,  
     you!
8. The pencil is in the book, see, and the book is in the drawer,  
     and the drawer is in what?—The drawer is in the table.—  
     Yes, and the table's in the room, and the room is in the  
     house, and the house is in Egypt.
9. And I am in Egypt, and you're in Egypt, and he's in Egypt,  
     and she's in Egypt, and they're in Egypt!
10. See this short pencil here! It is now under the large book,  
     and now it's above the open book, and now it's between the  
     two, that's to say, between the big book and the open book;  
     and now it's beside the white chalk. Repeat.
11. See here. Here we have three things, a book, a handkerchief,  
     and a pen-nib. The book is in front of the handkerchief,  
     and the handkerchief is in front of the pen-nib. So then,  
     the pen-nib is behind the handkerchief, and the handkerchief  
     is behind the book. Repeat.
12. Now this is beside that, and this beside that, that is, they are  
     by each other. . . . And so also, they are now in front of each  
     other (*or* behind each other). . . . And now above (upon, on  
     the top of) each other (*or* underneath each other).
13. See, here is chalk, and here books round the chalk. So then,  
     the chalk is among (in the middle of) the books.

*For Memory-work.*

First arrange the necessary articles in position and then repeat, with the eye upon them—

aho\_r ru:s:s illi<sup>1</sup> fil ?alam, illi gu:wa\_l mandi:l, illi fo:? it  
 torbe:za wi taht il kita:b is sug:pijjar. <sup>1</sup> = "(which is)".

5. fəslī xamsa.

fwɔjjja min kuru:f il garr.

1. il fu:tu fe:n, { ja xɔwa:ga? } —il fu:tu he', ja si:di.
2. baʔa\_l fu:tu fe'n dilwɔʔti?—dilwɔʔti hi:ja taht it tɔrɔbe:za.
3. tamam! wi\_s sigga:da?—is sigga:da taht it tɔrɔbe:za kaman.
4. kwaijis! wi\_l fu:tu fe'n dilwɔʔti?—dilwɔʔti hi:ja ʔala\_l balq:t.
5. tɔjjib! wi dilwɔʔti?—dilwɔʔti hi:ja ʔalɔ\_t tɔrɔbe:za.
6. fu:f il mandi:l\_aho! hu:wa taht il kita:b\_ʔl iswid... wi dilwɔʔti hu:wa fo:ʔ il kita:b... wi dilwɔʔti kaman hu:wa gu:wa\_l kita:b. ʔu:l inta!
7. hina zɔrf, wi gawa:b. il gawa:b fi\_z zɔrf, wi z zɔrfi barro\_l gawa:b. ʔu:l inta!
8. il ʔalam fi\_l kita:b, wi\_l kita:b fi\_d durg, wi\_durgi fi\_ʔe:h? —id durgi fi\_t tɔrɔbe:za.—aiwa, wi t tɔrɔbe:za fi\_l ʔo:ʔn, wi\_l o:ʔn fi\_l bert, wi\_l bert fi mɔsr.
9. w\_ana fi mɔsr, w\_inta\_f mɔsr wi hu:wa\_f mɔsr, wi hi:ja\_f mɔsr, wi humma\_f mɔsr!
10. fu:f il ʔalam il ʔusɔjjar\_ɔho! hu:wa dilwɔʔti taht il kita:b il kibir, wi dilwɔʔti fo:ʔ il kita:b il maftu:h, wi dilwɔʔti be:n\_l itne:n, jaʔni be:n il kita:b il kibir wi\_l kita:b il maftu:h; wi dilwɔʔti gamb\_it tabaʔir\_l abjɔʔ. ʔu:l inta!
11. fu:f! hina ʔalat ha:ga:t, kita:b, wi mandi:l, wi ri:ʔa. il kita:b ʔudda:m il mandi:l, wi\_l man'di:l ʔudda:m\_ir ri:ʔa. baʔa\_r ri:ʔa wɔrɔ\_l mandi:l, wi\_l mandi:l wɔrɔ\_l kita:b. ʔu:l inta.
12. wi dilwɔʔti da gambi di, wi di gambi da:, jaʔni humma gambi baʔʔ... wi kida kaman, humma dilwɔʔti ʔud'da:m baʔʔ (walla wɔrɔ baʔʔ)... wi dilwɔʔti fo:ʔ baʔʔ (walla taht baʔʔ).
13. fu:f, hina tabaʔir, wi hina kutub ha:wale:n\_it tabaʔir. baʔa\_t tabaʔir fi wust il kutub.

In running speech, thus—

aho\_r ru:sɔ:s\_illi fil ʔalam\_illi gu:wa\_l mandi:l\_illi fo:ʔ it tɔrɔbe:za\_w taht il kita:b is suɔjjar.



## CHAPTER VI

[Grammatical Scheme:—DEMONSTRATIVE ADJECTIVES, “*this*” and “*that*” (m., f., and p.). Comparative (simplest method).]

1. See, here on the table is a pencil. And there, on top of the book is another pencil. *This* pencil is long, and *that* pencil is short.
2. Is this pencil short?—No, this pencil is long; *that* pencil is short.
3. Here is a wall, and there another wall. This wall is broad, and that wall is narrow.
4. Is this wall narrow?—No, this wall isn't narrow, but broad. *That* wall is narrow.
5. Right. Look again. Here are some books, and there are some other books. Where are these books, and where are those?—These books are on the table, and those books are under the window.
6. This paper is clean, that dirty. This nib is new, that one old. These books are on the table and those upon the carpet.
7. See now: this door is high, and this window is high too. But the door isn't high like (as high as) the window. So then the window is *higher than* the door.
8. Is this door lower than this window?—Yes, *etc.*
9. Is this wall broader than that?—Yes, *etc.*
10. Look at these books. This one is bigger than this one here, and this one is bigger than this one here, and this bigger than that one there.
11. And this sheet of paper is bigger than this one here, and this than this one, and these than those over there.
12. So then, these things are bigger than those there.

6.  $\text{fosli}$  sitta.

ism il ifa:ra. it tofɔ:il.

1. ju:f! hina ʔɒt¹ tɒrɒbe:za ʔalam. kaman hina:k fo:ʔ il kita:b ʔalam ta:ni. il ʔalam da tɒwi:l, wil ʔalam dukha ʔu:sɒjjar.
2. il ʔalam da ʔusɒjjar?—la:, il ʔalam da tɒwi:l; il ʔalam dukha ʔusɒjjar.
3. hina he:tɒ wi\_hna:k he:tɒ tanja. il he:tɒ di ʔari:ðɒ wil he:tɒ dikha kinza.<sup>2</sup>
4. il he:tɒ di kinza?—la: ʔil he:tɒ di muʃ kinza la:kin ʔari:ðɒ. il he:tɒ dikha kinza.
5. tamam! ju:f ta:ni marra! hina kutub wi\_hna:k kutub tanja. il kutub do:l fe:n, wil kutub dukham fe:n?—il kutub do:l ʔɒt tɒrɒbe:za, wi\_l kutub dukham gamb\_if fibba:k.
6. il wɒrɒʔ da\_nði:f, wi dukha wisix. ir ri:ʃa di gidi:da [di\_gdi:da], wi dikha ʔadi:ma. il kutub do:l ʔɒt tɒrɒbe:za, wi dukham ʔas sigga:da.
7. ju:f dilwɒʔt, il ba:b da ʔa:li wi\_ʃ fibba:k da ʔa:li kaman. la:kin il ba:b muʃ ʔa:li za\_jj\_if fibba:k. baʔa\_ʃ fibba:k ʔa:li ʔan il ba:b.
8. il ba:b da wa:ti ʔan\_if fibba:k da?—ʔaiwa\_l ba:b . . .
9. il he:tɒ di ʔari:ðɒ ʔan (il he:tɒ) dikha?—ʔaiwa . . .
10. ju:f il kutub do:l! da\_kbi:r ʔan dahoʔ, wi da\_kbi:r ʔan dahoʔ, wi da\_kbi:r ʔan dukha.
11. wi\_l wɒrɒʔa di\_kbi:ra ʔan diheʔ, wi di ʔan di, wi do:l ʔan dukham.
12. baʔa\_l haqa:t { di kibi:ra  
do:l kubq:r } ʔan dukham.

<sup>1</sup> for ḡalw<sub>ṭ</sub>, and so ḡat tabaḡir for ḡala<sub>ṭ</sub>, ḡas sufra for ḡala<sub>s</sub>, ḡus-sidr for ḡalw<sub>s</sub>, ḡal beṭ for ḡala<sub>ḷ</sub>, ḡar raml for ḡala<sub>r</sub>, ḡaz zamb for ḡala<sub>z</sub>, ḡaf fams for ḡala<sub>f</sub>, ḡuz zurf for ḡalw<sub>z</sub>.

<sup>2</sup> for 'kiniza, f. of kiniz : see p. 9, note 3.

*Towards Composition.*

See, here we have three things, this duster, this handkerchief, and that chalk over there. Is that chalk whiter than this handkerchief, or the handkerchief than the chalk? The chalk is whiter than the handkerchief; and the handkerchief is cleaner than the duster. So then, the chalk is cleaner and whiter than the duster.

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*For Systematic Grammar.*

(1) Put down the m., f., and p. of the Arabic words for "this" and "that".

(2) N.B.—In Arabic *da* is often used where we should say in English "that", as *dukha* is reserved for cases where the object is really remote, or where it is being expressly contrasted with a nearer object.

*For Memory-work.* lil hifz<sup>i</sup> ge:ban.

il wɔrɔʔ da\_nɔ̃i:f wi dukha wisix. hina ba:b wi\_hna:k dula:b.  
il ba:b da ʃa:li ʃan id dula:b dukha.

(3) Notice the demonstrative *follows* the subject and this substantive must be made definite by il.<sup>1</sup>

(4) In this simplest method of comparing two things ʃan is used with a positive adjective ; it is equivalent to "rather than".

<sup>1</sup> Unless it is already definite, e. g. mɔ̃hammad da, "this Mohammed," mɔ̃hammad dukha, "that Mohammed".

## CHAPTER VII

[Grammatical Scheme:—Dual of MASCULINE and FEMININE NOUNS.  
Plural, "sound" and "broken".

1. One book and one make two books. These, then, are how many books?—These are two books.
2. Good. One pencil and one make how many pencils?—Two pencils. (And so, two doors, two handkerchiefs, etc.)
3. See now: one picture and one make how many pictures?—Two pictures. (And so, two watches, two rooms, two dusters, two schools, two pairs of spectacles.)
4. See, I am a teacher, and Sheikh X. is a teacher, and Mr. Y. is a teacher; so then, we are all teachers.
5. This door is high (low), and that one is high (low), and this window is (high); so, they are high (low).
6. And similarly:  
     this book is small, this is small, and that one there is small.  
     this pencil is short, this etc.  
     this piece of paper is dirty, this etc.  
     this envelope is open (shut), this etc.  
     So then—  
     these are { small,  
                   short,  
                   dirty,  
                   open,  
                   shut.
7. The first lesson is understood, the second is understood, and the third is understood: so then the three are understood.
8. I understand, you understand, he understands, and she understands.—Thank God! all of us understand, then.
9. So you understand? Well then, here's another nice thing . . . hand me the book.—Which book?—This big book.
10. Hand me the pen-nib.—Which pen-nib?—That clean pen-nib.

## 7. fɒslɪ sabʒa.

it tasnijja. il gamʒ is sa:lim wi gamʒ it taksi:r.

1. kita:b wi\_kta:b, kitabe:n. baʒa do:l kam kita:b?—do:l kitabe:n.
2. tɒjjib, ʒalam wi ʒalam, kam ʒalam?—ʒalame:n. (wi kida babe:n, mandile:n . . .)
3. suf dilwɒʔti su:ra\_w su:ra, kam su:ra?—surte:n. (wi kida sa:ʒa . . saʒte:n, ʔoɖɒ . . ʔotte:n,<sup>1</sup> fu:to . . futte:n, mad'ro:sa . . madros'te:n, nɒɖɒ:rq . . nɒɖɒ:rtte:n.)
4. su:f, ʔana mʒallim, wiʒ se:x fula:n mʒallim, wi fula:n\_afandi mʒallim, baʒa, ihna kullina\_mʒallimi:n.
5. il ba:b da ʒa:li (wa:ti), wi\_l ba:b dukha ʒa:li, wiʒ jibba:k da ʒa:li; baʒa humma ʒalji:n (wɒtji:n).
6. wi kida tamam:

il kita:b dɒ\_sɒvjjar, wi dɒ\_sɒvjjar, wi dukha\_sɒvjjar,  
il ʒalam da\_ʔɒvjjar, wi etc.

il wɒrɒʒa di wisxa, wi etc.

iz zɒrfɪ da {maftu:ʔi  
maʒful:l} wi etc.

baʒa

il ʔaga:t do:l {sɒvjjari:n (or il ʔaga:t di\_sɒvjjara).  
ʔusɒvjjari:n ( " " ʔɒvjjara).  
wisxi:n ( " " wisxa).  
maftuhin ( " " maftu:ʔa).  
maʒfuli:n ( " " maʒfu:la).

7. ʔawwil darsɪ mafhu:m, wi\_t tani mafhu:m, wi\_t tarlit mafhu:m; baʒa\_t tala:ta mafhumi:n.
8. ana fa:him, w\_inta fa:him (inti fahma), wi hu:wa fa:him, wi hi:ja fahma?—il ʔamdu lilla:h! kul'lina fahmi:n baʒa.
9. baʒa\_nta fa:him? tɒjjib, su:f ʔa:ga kwaj'jisa tanja! . . ha:t il kita:b!—{il kita:b\_anho'?}  
{anho\_kta:b?}—il kita:b da\_l kibi:r  
(or il kita:b\_il ki'bi:r da).
10. ha:t ir ri:ʒa.—{ir ri:ʒ(a)\_anhe?}  
{anhe ri:ʒa?}—ir ri:ʒa di\_n niɖi:ʒa (or  
ir ri:ʒa\_n niɖi:ʒa di).

<sup>1</sup> For oɖtem, by attraction.

11. Hand me the books.—Which books?—Those big books.  
 12. Hand me one book . . . two books . . . three books . . .  
 I thank you!

*Towards Composition.*

These two books are open and those two books over there are shut. I don't understand this (one)—it is Arabic (ḡarabi). The master and the Sheikh understand this Arabic book.

*For Systematic Grammar.*

(1) We notice that the dual of a masculine noun is invariably formed by suffixing -e:n to the singular. For feminines ending in -a, a is changed to t and e:n is then suffixed.

(2) The simplest plural ending is—i:n suffixed to the masculine singular,—called the “sound” plural because it, like the dual, does not alter the structure of the singular. It will be found, however, that this simple form only occurs in limited classes of nouns and adjectives, and especially *participles*, while the large majority of plurals *involve changes in the structure of the singular* and are therefore called “broken” plurals.<sup>1</sup>

(3) By a peculiar Arabic idiom inanimate plural nouns may be accompanied by *feminine singular* adjectives, whether as attributes or predicates.

(4) If a demonstrative is used with a qualified substantive, it may *either* come after the substantive *or* after the adjective.

<sup>1</sup> The “sound” therefore correspond to English plurals in -s, and the “broken” to plurals like “mouse, mice”.

11. ha:t il 'kutub.—il kutub anhum (or anhe)?—il kutub do:l il kuba:r (or il kutub il kuba:r do:l ; or il kutub di l kibira, or il kutub il kibira di.)
12. hat kita:b wa:hid . . . kitabe:n itne:n . . . talat kutub . . . kattar xe:rk !

*For Memory-work.* lil kifzi ge:ban.

hina m<sup>o</sup>qallime:n itne:n. wa:hid tawi:l wit ta:ni ?sojjar.  
il m<sup>o</sup>qallime:n do:l l itne:n kwajjisi:n xol:is.

*"Broken" Plurals.*

Having introduced this form (e. g. kutub from kita:b) we may run over the nouns already employed in these chapters, and ascertain their plurals. They exhibit some of the commonest types of "broken" plurals. These types are numerous, and all plurals should be carefully noted as they occur, and ranged under their respective types.

il manadi:l }  
il garoni:l } do:l { kuba:r }  
if sababi:k } { tuwa:l }  
                  } { furd: } }  
                  } { il kutub }  
                  } { l awro: } } dukham.  
                  } { l abwa:b }

il ?umsu:n }  
il gawaba:t<sup>2</sup> } do:l nuḏ:if }  
                  } }  
                  } { an iz zuru:f } dukham.

ir 'rija:f do:l { ?uda:m }  
                  } { guda:d } }  
                  } { an l i?la:m } dukham.

il ?uwoḏ }  
il 'fuwoḏ } do:l { kwajjisi:n }  
is 'suwa:r } { sugḡjari:n }  
il buju:t } { wḡtji:n }  
il duru:s } { ḡalji:n }  
                  } { tuwa:l } }  
                  } }  
                  } { an dukham.

<sup>1</sup> All these plurals might be replaced by feminine singular. See § 3.

<sup>2</sup> This termination — at is the characteristic of the "sound" feminine plural, e. g. saḡat, haḡat, forobeza:t. But it is rare and never used with adjectives or participles, the fem. plurals of which are either broken or take — im.



## CHAPTER VIII

[*Grammatical Scheme*:—DISJUNCTIVE PRONOUNS of *Nominative Case*.  
PARTICIPLES, *Active and Passive*.]

*A Conversation.*

1. Look. I am standing. . . . Now I am sitting. Are you standing or sitting?—I am sitting; I am not standing.
2. And you, madam? Are you standing or sitting?—I am sitting, I'm not standing.
3. So then, we are sitting, we are not standing?—Yes, we are sitting, we aren't standing.
4. And *you* (m.), you are sitting; and *you* (f.) are sitting: so then, you are both sitting?—Yes, we are both sitting.
5. Now look at this picture. There is a boy; where is he walking?—He's walking in the garden.
6. And this girl, where is she walking?—She's walking in the garden too.
7. So then, they're both walking in the garden.
8. Is that boy sitting?—No, he's walking. Is that girl sitting?—No, she's walking too. Are both of them sitting?—No, they're both walking.

*A Domestic Scene*.—ZAKY BEY. MME. ZAKY. A GUEST. BOY.  
AHMAD (*the servant*).

Z. Who's there?

*Guest* (*outside*). It's me.

Z. Who are you?

*Guest*. Fowzy Bey.

Z. Welcome (come in), Bey!

*Guest*. Welcome to you (i. e. thanks very much)!

Z. Do sit down!—Ahmad, bring coffee.

*Ahmad* (*half asleep and half awake*). Yessir.

*Mme. Z.* My good fellow, hurry up, why are you asleep? The Bey's asking for coffee, and I want a syrup-drink.

A. Yes'm. I'm not really asleep, only sort of a bit tired.

Z. Get along; look sharp.

*Boy*. Where are you off to so quick, Ahmad?

A. The Bey's asking for something, and Mistress is asking for I don't know what.

8. fɒsl nimrit tamanja.

ʔomaɟir munfosila marfu:ʔa. ism fa:ʔil, ism mafʔul.

m<sup>o</sup>hadsa.

1. ju:f, ana wa:ʔif . . . dilwɒʔt ana ʔa:ʔid. inta wa:ʔif walla ʔa:ʔid?—ana ʔa:ʔid, ana muʃ wa:ʔif.
2. w\_inti ja sitt? inti 'waʔfa walla 'ʔaʔda?—ana 'ʔaʔda, ana muʃ 'waʔfa.
3. baʔa, ihna ʔaʔdi:n, ihna muʃ waʔfi:n?—aiwa, ihna ʔaʔdi:n, ihna muʃ waʔfi:n.
4. w\_inta ja xɒwa:ga, inta kaman ʔa:ʔid, w\_inti ja sitt, inti kaman ʔaʔda. baʔa, intu l\_itne:n ʔaʔdi:n.—aiwa, ihna l\_itne:n ʔaʔdi:n.
5. dilwɒʔti ju:f\_is suɒp'di. ʔa:di walad; hu:wa ma:ʃi fe:n?—hu:wa ma:ʃi fig gine:na.
6. wil binti di, hi:ja mafja fe:n?—hi:ja mafja fig gine:na kaman.
7. baʔa, humma litne:n mafji:n fig gine:na.
8. il walad da ʔa:ʔid?—la: hu:wa ma:ʃi. il binti di ʔaʔda?—la:, hi:ja mafja kaman. humma litne:n ʔaʔdi:n?—la:, humma litne:n mafji:n.

riwa:ja betijja.—zaki be:h. mada:m zaki.  
ʔe:f. walad. aħmad (il xadda:m)

(1)

zaki. mi:n?!

ʔe:f (barra). ana!

zaki. inta mi:n?

ið ʔe:f. ana fawzi be:h.

zaki. ʔahlan wi sahlan ja be:h.

ið ʔe:f. ʔahlan wi sahlan bik.

zaki. itfɒðɒl ja be:h!—hat ʔahwa j\_aħmad.

aħmad (be:n naʔjim wi sɒ:hi). ħa:ðir ja si:di.

mada:m. ja gadaʔ, ruʔi ʔawa:m, naʔjim le:h? il be:h tɒ:lib  
ʔahwa, w\_ana tɒlba ʃarba:t.

aħmad. ħa:ðir ja sitti. ana muʃ naʔjim tamam, bass<sup>i</sup> kida  
taʔba:n ʃwɒjja!

zaki. ruʔi ʔawa:m.

walad. rɒ:jiħ fe:n j\_aħmad kida ʔawa:m?

aħmad. il be:h tɒ:lib ħa:ga, wis sitti tɒlba muʃ ʔa:rif\_e:h.



*Z. (to Guest).* Well, how are you?

*Guest.* Very well, thanks. How are you?

*Z.* Very well, thank you. } —Why hasn't Ahmad come?  
or, So-so, thank you. }

*Boy.* He's coming at once.

*Z.* Go and fetch the madman, quick.

*A.* Here's the pencil, Sir. Here's the stockings, Ma'am.

*Z.* Idiot! The pencil's not wanted; what's wanted is COFFEE!  
don't you understand coffee?

*A.* Yes, I understand coffee. Coffee is quite understood.

*Madam.* And these stockings are not wanted at all. What's  
wanted is a SYRUP-DRINK. Don't you understand syrup?

*A.* Oh yes, I understand syrup quite well. So you're asking for  
coffee and syrup. All right!—Isn't that so, my young master?

*Boy.* Yes, they're asking for coffee and syrup,—but not in the  
same tumbler, idiot! In two tumblers!

*A.* Right you are, my Lord!

*Another Scene.*

*A.* Aren't you asking for stockings too, my little mistress?

*Girl.* No, I'm not asking for stockings; I want a syrup-drink.

*A.* Aren't I fine, ma'am?

*Mme. Z.* No, you're *not* fine, you're bad!

*Girl.* Aren't I fine, Mamma?

*Mme. Z.* No, you're not fine, you're (as) bad as Ahmad!

*Boy.* Yes, Ahmad is a perfect idiot.

*Girl.* No, he's *not* an idiot—he's a horrid pest!

*Zaki Bey.* Well, I never! Isn't that girl a female imp!

*Mme. Z.* No, she's not an imp, she's wickeder than an imp.

*Children.* Aren't we nice, Papa dear?

*Z.* No, you're *not* nice; you're extremely nasty.

*Mme. Z.* Yes, that boy and that girl are dreadfully naughty.

*Z. (aside to Mme. Z.).* They're not naughty; they're just little  
angels!

zaki. iz zaji ħaḍ-ritak?

iḍ ḍe:f. lilla:h il ħamd! iz zaji ħaḍrita'k inta?

zaki. il ħamdu lilla:h! (or il ħamdu lilla:h ʕala kullī ḥa:l!)

ahmad ma ʕaf le:h?

walad. hu:wa ʕaji (or ʕaj) ḥa:lan.

zaki. ru:h, ha:t il magnu:n ʕawa:m.

ahmad. ʔaho l ʕalam ja si:di, ʔahi f ʕarba:t ja sitt.

zaki. ja ʕabi:t, il ʕalam mu:f mɔtlu:b.—il mɔtlu:b ʔahwa!!

inta mu:f fa:him ʔahwa?

ahmad. aiw ana fa:him ʔahwa. il ʔahwa ma:hu:ma ʔawi.

mada:m. wi:f ʕarba:t di mu:f mɔtlu:b bil marra! il mɔtlu:b

ʕarba:t, inta mu:f fa:him ʕarba:t?

ahmad. aiw ana fa:him ʕarba:t ʔawi. baʔa ntu tolbi:n ʕarba:t

wi ʔahwa. ħa:ḍir! kida tamam i afandi?

walad. aiwa humma tolbi:n ʔahwa wi ʕarba:t—la:kin mu:f fi

kubba:ja waḥda ja ʕabi:t. fi kubba:te:n itnem!

ahmad. ħa:ḍir ja ba:ja!

## (2)

ahmad. mu:f inti tolba ʕarba:t kaman ja sitt s sɔgi:ra?

bint. la:, ma'nif tolba [or ana mu:f tolba] ʕarba:t, ana tolba

ʕarba:t.

ah. mu:f ana ʕa:l ja sitt?

mada:m. la:, 'manta:f [or inta mu:f] ʕa:l, inta wihi:f.

bint. mu:f ana ʕa:l ja ma:ma?

mada:m. la:, manti:f [or inti mu:f] ʕa:l, inti wiḥṣa zaji ahmad.

walad. aiw ahmad ʕabi:t tamam.

bint. la:, ma'hu:f [or hu:wa mu:f] ʕabi:t, hu:wa balijja wiḥṣa.

zaki be:h. ja sala:m! mu:f il bint i ʕafrita?

mada:m. la: ma'hi:f [or hi:ja mu:f] ʕafrita, hi:ja ʕaʕijja<sup>1</sup> ʕan il

ʕafrita.

il wila:d. mu:f iḥna kwajjisi:n ja ba:ba [or 'maḥna:f].

zaki be:h. la:, mantu:f [or inta mu:f] kwajjisi:n, inta wiḥṣi:n

xɔ:li:s.

mada:m. (li zaki) aiwa l walad wil bint i suʔaʕ kitir xɔ:li:s.

zaki (li mada:m zaki). ma humma:f [or humma mu:f] suʔaʕ,

'humma malaika<sup>2</sup> tamam!

<sup>1</sup> ʕaʕi the regular family word for "naughty", "wild". The opposite is ʕaʕil (Fr. "sage").

<sup>2</sup> Sing. mala:k.

*Towards Composition.*

Don't you know what the boy is asking for? Don't you understand he is asking for milk? Bring it at once! And bring some syrup-drink for the girl too,—she is sitting in the garden. Off you go, be quick!

*For Memory-work.*

Scene I above.

*For Drill and Substitutions.**First speaker.**Second (answers First).*

inta gajj? (or gaj)	aiw_ana gajji (or gaj) ha:lan.
„ ro:ji?	„ ro:ji ha:lan.
„ tɒ:lib ?ahwa?	„ tɒ:lib ?ahwa.
„ fa:him?	„ fa:him ?awi.
inti gajja? (or gajja)	aiw_ana gajja ha:lan!
„ ro:hi?	„ ro:hi ha:lan!
„ tɒlba ha:ga?	„ tɒlba ?ahwa!
„ fahma?	„ fahma ?awi.
intu gajji:n? (or gajji:n)	aiwa_hua gajji:n ha:lan!
„ ro:hi:n?	„ ro:hi:n ha:lan!
„ tɒlbi:n ha:ga?	„ tɒlbi:n ?ahwa!
„ fahmi:n?	„ fahmi:n ?awi!

*Third (echoes Second).*

maʃlu:m ! hu:wa gajji (or gaj) ha:lan etc.

„ „ ro:ji ha:lan.

„ „ tɒ:lib ?ahwa.

„ „ fa:him ?awi.

maʃlu:m hi:ja gajja ha:lan!

„ „ ro:hi ha:lan!

„ „ tɒlba ?ahwa!

„ „ fahma ?awi!

maʃlu:m humma gajji:n ha:lan!

„ „ ro:hi:n ha:lan!

„ „ tɒlbi:n ?ahwa!

„ „ fahmi:n ?awi!

*For Systematic Grammar.*

(1) Write out these personal pronouns of the nominative case, called "disjunctive" because they are separate and independent words.

(2) Write out the two ways of negating these pronouns, i. e. of saying, "I am not," "You aren't," etc.

N.B —mantaf is for ma inta f(e), the ma and the f exactly equalling French *ne . . . pas*. This is the regular method of negating in Egyptian Arabic.

(3) In the *Active Participles* and *Passive Participles* :

tn:li b	mnflu: b
fa:him	mathu: m
ʔa:ʕid	maʔfu: l
wa:ʔif	maftu: h
	etc.
ha:ʕir	
etc.	

notice the regular arrangement of the three radicals. It is the arrangement of vowels, prefixes, etc., in relation to these that forms the participles, viz.

- a: - i - (active)

ma - - u: - (passive).

Apparent varieties met with so far can easily be accounted for phonetically.

## CHAPTER IX

[*Grammatical Scheme* :—CONJUNCTIVE or SUFFIX PRONOUNS of the Possessive (*Genitive*) Case.]

*A Domestic Drama.*

SALEEM, a Bridegroom. IBRAHEEM, his Father. FAHEEMA, the Bride.

GUESTS.

SCENE 1.—*Early Harmony.*

S. My house is yours, my Bride! My father is your father, my brother your brother, and my sister your sister!

F. I know it, dear. Your house is mine, your father my father, your brother my brother, your sister my sister.

I. Yes indeed. I am your father. My house is yours. Come here, son Saleem; come here, my daughter Faheema, come.

Guests. Do you hear, everybody? He is his father and hers—father of them both. Praise to God!

S. (to F.). See, there's our father and mother! There's our house, our brother, and our sister. Thanks be to God!

Guests. Do you hear, everybody? She is their daughter, truly! There's her home and her father and her mother and her sister. God be praised!

SCENE 2. *After certain days.*

S. (to F.). What! that's your book? That's not *your* book. That's *mine*!

F. How *your* book? Isn't "your house my house"?!

I. No! That's *his* book. It's not hers.

Guests (to Sal.). Well!! If that's not odd! Wasn't "your house her house"? Well then, why on earth isn't your book hers?

S. I'm wrong. My book *is* hers too.

1st Guest. Are you quite happy now?

S. Yes, I'm quite happy.

2nd Guest. Thanks be! He's happy. Let's hope her ladyship's happy too.

S. Yes, she's happy now, I can see!

Guests. Thank God! You are all happy.

S. Yes, we're all happy.

Guests. Good-day to you, Mr. Saleem.

S. Good-day.

Guests. Good-day, Madam. Good-bye all.



## 9. fəsl nimrit tisʕa.

ʔoma:ʒir muttosila magru:ra. riwa:ja betijja.

salim—wahid ʕari:s. ibrohi:m—abu l ʕari:s. fahi:ma—il ʕaru:sa. ʔuju:f.

awwil mafhad—il wiħda.

sal. be:ti betik ja ʕaru:sa, w abu:ja ʔabu:ki, w axu:ja ʔaxu:ki, w uxti ʔuxtik.

fah. ʔana ʕarfa ja ħabi:bi. be:tak be:ti, w abu:k abu:ja, w axu:k axu:ja, w uxtak uxti.

ib. ʔai naʕam, ʔan abu:kum, wi be:ti be:tkum. taʕa:la ja bni ja sli:m, w inti ja binti ja fahi:ma taʕa:li.

ʔuju:f. samʕi:n ja na:s? hu:w abu:h w abu:ha, ja ʕni ʔabu:hum humma litne:n. il ħamdu lilla:h!

sal. (li fah.). ʔa:di ʔabu:na w um'mina! w a:di be:tna w axu:na w ux'tina! il ħamdu lilla:h!

ʔuju:f. samʕi:n ja na:s? hi:ja bin'tuhum tamam! a:di be:tha w abu:ha w um'maha w ux'taha. lilla:h il ħamd!<sup>1</sup>

<sup>1</sup> "Praise" from man to man is madħ.

ta:ni mafhad. (baʕdi kam jo:m.)

sal. (li fah.). hu:wa da kta:bik? da muʕ kita:bik inti, da kta:b(i) ana!

fah. kita:bak inta zza:j! muʕ "be:tak be:ti"?!

ib. la:! da kta:bu hu:wa, muʕ kitabha hi:ja.

ʔuju:f (li sal). subħa:n ʔiħħ! ʕe ʕarib! muʕ "be:tak be:tha"?—ʔumma:l kita:bak muʕ kitabha zza:j?

sal. ʔana ʕpħħ:n. barħu kta:bi kitabha hi:ja kaman!

awwil ʕe:f. ħaħritak mabsu:t dilwoʕt?

sal. aiw ana mabsu:t.

ta:ni ʕe:f. il foħi lilla:h, ħaħritu mabsu:t! ijjak tiku:n ħaħritha mabsu:t kaman.

sal. aiwa ħaħritha mabsu:t dilwoʕt, ana ʕajif kida.

ʔuju:f. if ʕukri lilla:h! ħaħritkum kul'lukum mabsuti:n!

sal. ʔai naʕam kul'lina mabsuti:n.

ʔuju:f. naha:rok saʕid ja: si salim.

sal. naha:rok muba:rok.

ʔuju:f. naha:rik saʕid ja mada:m! na'harku saʕid gami:ʕan.



*Towards Composition.*

What have I to do with your brother? He owes me ten pounds! Am I<sup>1</sup> his father? Why, I<sup>2</sup> understand that he is just a Satan! It is all *his* fault, not mine. We don't want one like him in *our* house. Say to him and to your father, "The door is open; have the goodness (to go) outside."

*For Systematic Grammar.*

(1) Notice that these suffixes are the "possessive pronouns" of Arabic, and are also the complements of prepositions and other particles.

(2) Notice that they never exist independently, and that they never receive accent by themselves. When one desires to emphasize a possessive pronoun in Arabic, as in "*her* sister", "*your* book", one must not say *uxta'ha*; *kita'bak*, but must simply add the corresponding disjunctive, and say *uxtaha 'hi:ja*, *kita:ba/k\_inta*.

(3) Collect and review these suffixes according to their several cases. This having been done, it will be seen that some of them have alternative forms, of which one form begins with, or is, a *vowel*, and the other begins with, or is, a *consonant*. The vowel-suffixes attach to nouns (or particles) ending with a consonant, and the consonant-suffixes to nouns (or particles) ending with a vowel. Table:

	Vowel-suffixes.	Cons.-suffixes.
1. sing.	-i	-ja
2. m.s.	-ak	-k
2. f.s.	-ik	-ki
3. m.s.	-u	-h
3. f.s.		-ha
1. p.		-na
2. p.		-ku(m)
3. p.		-hum

<sup>1</sup> hu:wana.<sup>2</sup> duna.

## For Memory-work.

Scene I above.

(1) For drill in the suffix pronouns.

First speaker.	Second speaker.	Third speaker.
kita:b:i } ?abu:ja } ?uxt:i }	kita:b:ak } ?abu:k } ?uxt:ak }	la: kita:b:u } ?abu:h } ?uxt:u }
kita:b:i } ?abu:ja } ?uxt:i }	kita:b:ik } ?abu:ki } ?uxt:ik }	la: kitab:ha } ?abu:ha } ?ux'ta:ha }
kitab:na } ?abu:na } ?ux'ti:na }	kitab:kum } ?abu:kum } ?ux'tu:kum }	la: kitab:hum } ?abu:hum } ?ux'tu:hum }
} } }	} } }	} } }
ja fe:n ja fe:n ja ja ja ja	be:t be:t fi:l ja be:t be:t fi:l ja be:t be:t ja ja ja	mu:f mu:f mu:f mu:f mu:f mu:f mu:f mu:f mu:f mu:f mu:f
walad? bint? walad? walad? walad? walad?	si:di si:di si:di si:di si:di si:di si:di si:di si:di si:di si:di	hina:k. hina:k. hina:k. hina:k. hina:k. hina:k. hina:k. hina:k. hina:k. hina:k. hina:k.

(2) For drill on the various particles which take the same series of suffix-pronouns (see pages 30 and 31). This drill should be done *before* studying the Systematic Grammar section below.

(4) Note that a helping vowel is required when a consonant suffix is attached to nouns (or particles) *ending in two consonants*, and that that helping vowel is

i before -na, e. g. ux'tina, ʃan'dina, in'nina.

a „ -ha, e. g. ux'taha, ʃan'daha, in'naha.

u „ -kum, hum, e. g. ux'tukum, ʃan'duhum, in'nukum.

(5) With regard to inn (= the conjunction “that”) the pronouns governed by it (see last table on next page) are *accusative*, not *genitive*. But as the two series of pronouns are practically identical (see p. 36) no difference appears in actual speaking. The very important thing to notice is that after inn a *suffix*, not a *disjunctive pronoun* must be used: e. g. innak “that you”, not inn inta.

be:n. ʕala. ʕand. li. bi. (Note changes

1.

That's between you and *whom*?  
 Where are you going with me (*i. e.*  
 taking me to)?  
 Don't you owe me a shilling (*lit.*  
 "Have I not [as property] with  
 you [temporarily]")?  
 Are you wrong, or right?

da be:nak wi be'n min ʕali?  
 ro:jiḥ bijja [or bi:] fe:n ,, ?  
 muḥ lija [or li:] ʕandak filin ,, ?  
 il ḥaʕʕi ʕale:k walla lak ,, ?  
 [lik]

da be:nik wi be:n min ja ze:nab?  
 rojḥa bijja [bi:] fe:n ,, ?  
 muḥ lija [li:] ʕandik filin ,, ?  
 il ḥaʕʕi ʕale:ki walla 'liki ,, ?

da ben:kum wi be:n min ja na:s?  
 rojḥi:n bina fe:n ,, ?  
 muḥ lina ʕan'dukum filin ,, ?  
 il ḥaʕʕi ʕale:kum walla lukum ,, ?

maʕa. wpjja. (Note lengthening

Are you going with me; or what?

ro:jiḥ wpjja:ja (maʕa:ja) }  
 roḥja wpjja:ja (maʕa:ja) } walla ʕeḥ?  
 roḥji:n wpjja:na (maʕa:na) }

min. ʕan. (Note doubling

That letter's not from me [about me]!

gawa'b da muḥ minni [ʕanni]!  
 il "gawa'b da" muḥ "minna [ʕanna]!

inn [e. g., ʕana ʕajif\_inn maḥmu:d

I think that you're lazy.  
 I tell you that I'm energetic.  
 There's no doubt he is lazy.

azunn\_innak kasla:n.  
 aʕul lak\_inni ʕa:ti:r!  
 ma fi:ʕ fakk\_innu kasla:n.

in the terminations of ʕala, bi, li.)

2.	3.
da be:ni wi be:n ummi. ro:ji:h bi:k [bak] li tontɒ.	tamam! be:nu wi be:n ummu. ,, ro:ji:h bi:h[bu] li tontɒ.
aiwa lik [lak] ʕandi.	,, luh ʕandu.
il ʔaʔʔi lijja muʕ ʕalajja.	,, il ʔaʔʔi luh muʕ ʕale:h.
da be:ni wi be:n ummi. ro:ji:ha 'biki li tontɒ. aiwa 'liki ʕandi. il ʔaʔʔi lijja muʕ ʕalajja.	,, benha wi be:n um'maha. ,, ro:ji:ha 'biha li tontɒ. ,, laha ʕan'daha. ,, il ʔaʔʔi laha muʕ ʕale:ha.
da be:nna wi be:n um'mina. ro:ji:hin buku:m li tontɒ. aiwa luku:m ʕan'dina filin. il ʔaʔʔi lina muʕ ʕale:na.	,, benhum wi be:n um'muhum. ,, ro:ji:hin buhu:m li tontɒ. ,, luhum ʕan'duhum filin. ,, il ʔaʔʔi luhum muʕ ʕale:hum.

of the final vowel.)

ro:ji:h wo:ji:a:k (maʕa:k) ro:ji:ha wo:ji:a:ki (maʕa:ki) ro:ji:hin wo:ji:a:ku (maʕa:ku) } bardu!	ro:ji:h wo:ji:a:h (maʕa:h) ,, wo:ji:a:ha (maʕa:ha) ,, wo:ji:a:hum (maʕa:hum) } kida ʔahsan!
--	--

of the final consonant.)

la:, hu:wa minnak [ʕannak]! ,, hu:wa minnik [ʕannik]! ,, hu:wa minkum [ʕankum]!	la: muʕ minnu [ʕannu]. la: muʕ minha [ʕanha]. la: muʕ minhum [ʕanhum].
---	--

gɒtɒ:n, "I see that M. is mistaken").

azunn innik kasla:na. aʔul lak inni ʔɒtra! ma fi:ʕ fakk in'naha kasla:na.	azunn innuhum kaslani:n. aʔul lak in'nina ʔɒtri:n! ma fi:ʕ fakk in'nuhum kaslani:n.
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## CHAPTER X

[*Grammatical Scheme*:—"CONJUNCTIVE" or SUFFIX PRONOUNS, of the Objective (Accusative) Case. Comparatives and Superlatives.]

*Conversation.*

1. Please, take hold of this book. Now, are you holding the book, or not holding it?—Yes, I'm holding the book: I'm holding it good and well.
2. Here, Madam, take. Now, you too are holding your book, aren't you?—or are you not holding it?—Yes, I'm holding it.
3. And I too am holding a book. So now we are all holding books, all holding them.
4. Now look at the book that is in your hand. See, there's its length, there its breadth, and there its depth (thickness). The length is greater than the breadth, and the breadth than the depth; so then, the length is the greatest of the three. Similarly, the depth is less than the breadth, and the breadth than the length; and so the depth is the least of the three [*or, greatest (least) of all.*]
5. Now take this piece of paper. Have you got it tight?—Yes, I've got it all right.
6. And you, Madam, have you got it?—Yes, I have it all right.
7. Well then; look at this book and this sheet of paper. The paper is longer and broader than the book, but the book is heavier than the paper. How is that? It's because the depth in the case of the book is much greater than in the case of the paper. Thus the paper is lighter than the book.
8. See now these four books. Which is the biggest book of the four? . . . And which is the smallest one of them? . . .
9. Similarly, the window is higher than the door, and the room higher than the window, so that the window is the highest of the three. And *you* are taller than *X* there, look!
10. And, contrariwise, the door is lower than the window, and the window than the door, and so the door is the lowest of the three. And *X* there is shorter than you. Do you understand this point?
11. A last question. Which is the nicest lesson of all these lessons? What, "Not one of them nice! All of them horrid!" No, really! Some of them *must* be nicer than

10. fəsl nimrit ʔaʃara.

ʔoma:jir muttəsilə mənʃurba (lism il fa:ʔil). si:ɡit təfʔi:l.  
m<sup>ə</sup>hadsa.

1. min fəʔlak xud il ki'tab da; dilwəʔt<sup>i</sup> həʔ'ritak ma:sik il kita:b walla muʃ masku?—aiw ana ma:sik il kita:b, ana masku ʔawi.
2. xudi ʔa sitt! dilwəʔt inti maska kaman kita:bik muʃ kida, walla muʃ maska:h?—aiw ana maska:h.
3. w ana kaman ma:sik kita:b, baʔa kul'lina maski:n 'kutub, kul'lina maski'nhum.
4. dilwəʔt<sup>i</sup> ʃu:f [ʃu:fi ʃu:fu] il kita:b illi f ʔi:dak. a:di tu:lu, w a:di ʃorʔu, w a:di sumku [or tuxnu]. it tu:l ʔakbar mil ʃorʔ, wil ʃorʔ ʔakbar mis sumk, baʔn t tu:l l akbar fit tala:ta. wi kida s sumk aʔalli mil ʃorʔ, wil ʃorʔ aʔalli mit tu:l, baʔa s sumk aʔall it tala:ta.  
[or akbar } mil kull or akbar } il kull.  
aʔall }
5. dilwəʔt imsik il 'warəʔa di; ma'sikha kwajjis həʔ'ritak?—aiw ana ma'sikha kwajjis.
6. w inti ʔa sitt mas'ka:ha?—aiw ana maska:ha ʔawi.
7. təjjib, ʃu:f il kitab da wil warəʔa di. il warəʔa ʔətwal mil kita:b w aʃorʔ minnu kaman, wala:kin il kita:b ʔatʔal mil warəʔa, ʔaʃni taʔi:l ʔanha. izzaʔ da? da ʔaləʃa:n is sumki fil kita:b aktar kitir minnu fil warəʔa. wi ʔaləʃan kida l warəʔ(a) a'xaffi mil kita:b, ʔaʃni xafi:fa ʔannu. mafhum?
8. ʃu:f dilwəʔt il kutub l arbaʔa do:l. anho ʔakbar kita:b fil arbaʔa [or l akbar fil arbaʔa or akbar il kull or akbar mil kull]? . . . w anho ʔəsqur wa:hid fi:hum? . . .
9. wi kida kaman, if sibba:k aʃla mil ba:b, ʔaʃni ʔa:li ʔannu, wil ʔo:ʔə ʔaʃla miʃ sibba:k, baʔa l ʔo:ʔə hi:ja l aʃla fit tala:ta. wi həʔ'ritak ʔətwal min fula:n, ʃu:f aho!
10. wi bil ʔaks, il ba:b ʔawtə miʃ sibba:k wiʃ sibba:k awtə mil ʔo:ʔə, baʔa l ba:b awtə t tala:ta. wi fula:n ʔaʔsər min həʔ'ritak ʔaʃni ʔusəjjar ʔannak. fəhim (fahma, fəhmi:n) in nuʔtə di?
11. suʔa:l axir! anho ʔaʃla dars fid durus do:l? "wala wa:hid minhum hilw, kul'luhum wiʃʃi:n?" deh da! la:zim fi:hum aʃla min baʔʔ, wi minhum awħaʃ min baʔʔ, wi



others, and some horrider than others! And some harder or easier, heavier or lighter, than others! Well then, please tell me of the nicest of them, the nastiest of them, the easiest, most difficult, heaviest, lightest, greatest and smallest of them!—Shall I tell you, Effendi? The nicest of them for *me* was the shortest of them, and the worst of them the longest!

12. That so? Well, at any rate, you understand all these points. Oh yes, I (we) understand them first-rate.

*Towards Composition.*

Do you see the Great Pyramid (harpom) yonder? Bigger than it there is not. It is the biggest thing in the world, yes, the biggest of all (the) things that are in the world:—but not the highest of them. But as for the Arabs who are there—*well!* worse than them there are not!

Ah, there's the little pyramid. That one (which is) in the middle is bigger and higher than it, and the Great Pyramid is the biggest and highest of the three.

minhum vɔʃab w aʃhal, w atʃal w axaffi min baʃd! ʔɔjjib ʃul li min foʔlak ʃala ah'la:hum w aw'haʃhum w as'halhum w vɔʃabhum w at'ʃalhum w axaf'fuhum, w ak'barhum w vɔʃg'brhum. — aʃul lak j aʃandi, ah'la:hum ʃandi ʔaʃ'vbrhum, w aw'haʃhum vɔ'twalhum!

12. kida? ʃala kull' ha:l { inta fa:him  
inti fahma } kull in 'nuʔvɔt do:l.—  
intu fahmi:n }

aiwa { fa'himhum  
fah'ma:hum } kwajjis xv:lis.  
fah'minhum }

For drill.

1. (A boy speaks.)

2.

3.

ma'sikni le:h, ja ʃali	manif' maskak.	svhi:h mahuf' masku.
maska:ni „ „ foʔma.	„ maska:k.	„ mahif maska:h.
mas'kinni „ „ gidʃa:n.	ma'h'naʃ maski:nak.	„ ma'hummaʃ
		maski:nu.

2. (A girl speaks.)

ma'sikni le:h ja ʃali.	manif' maskik.	„ mahuf ma'sikha.
maska:ni „ „ foʔma.	„ maska:ki.	„ mahif maska:ha.
mas'kinni „ „ gidʃa:n.	ma'h'naʃ maski:nik.	„ mahummaʃ
		mas'kinha.

3. (Both speak.)

masikna le:h ja ʃali.	manif ma'sikkum.	„ mahuf ma'sikhum.
maska:na „ „ foʔma.	„ mas'ka:kum.	„ mahif maska:hum.
maskinna „ „ gidʃa:n.	ma'h'naʃ mas'kinkum.	„ mahummaʃ
		mas'kinhum.

Why are you holding me? I'm not holding you. Quite right, he's not holding him.

For Memory-work (intone rhythmically).

ahila dars hu'w aʃ'vɔr dars!  
'w aw'haʃ dars hu'w vɔ'twal dars!  
il far'vnsa:wi svʃb, wil alma:n(i) vɔʃab,  
la:kin il ʃar'vbi hu'w vɔʃab il kull.



*For Systematic Grammar.**Active Participle with suffixes.*

(1) These suffix pronouns (being direct objects to these verb-participles) are pronouns of the *objective* or *accusative* case. In form, however, they are exactly the same as the suffixes of the possessive or genitive (see p. 28), with the single exception that the consonant-suffix -nī "me" replaces the vowel-suffix -i "my".

(2) Observe that the rule for suffixing vowel or consonant pronouns to participles is exactly the same as that for suffixing them to nouns (see p. 29). Thus:

	Vowel-suffixes to consonant- endings.	Consonant-suffixes to vowel endings.
3. sing.	mask <u>u</u> , maski:n <u>u</u>	but maska:h.
2. sing. (m.)	mask <u>ak</u> , maski:n <u>ak</u>	but maska:k.
2. sing. (f.)	mask <u>ik</u> , maski:n <u>ik</u>	but maska:ki.

(3) Notice the elisions of vowels, loss or gain of length, and shifting of accent, consequent on suffixing (see *Phonetics of Arabic*, pp. 68-72), which here receive a complete and summary exemplification:

ma:sik, but masku (for ma:siku).

'ma:sik, but ma'sikni (for ma:sikni).

maska, for ma:sika.

'maska, but mas'ka:ni.

mas'ki:n, for ma:siki:n.

*Comparatives and Superlatives.*

(1) Turn back to VI, sentences 8-12, and compare now the two ways of effecting comparison in Egyptian Arabic:—**kibi:r** ʕan ... **akbar** min ...

(2) Note the two ways of rendering the superlative as in "the oldest man" **akbar** rɔ:gil and **ir** rɔ:gil l\_ **akbar**. The former, being very peculiar and also the commonest method, should be minutely noted. If the *plural* is used the definite article must also be used; thus

akbar rɔ:gil  
but akbar ir rigga:la  
or l\_ akbar fir rigga:la (see sentence 4 below).

(3) The following columns show clearly the arrangement of the consonants and vowels when

- (a) all three radicals are different and "strong";
- (b) the third radical is "weak" (i. e. is w or j);
- (c) the second and third are the same.

(a)	(b)	(c)
kibi:r—'akbar	hiw—'aħla(:)	xaħ:f a'xaħ:f
tɔwi:l—'ɔtwal	wa:ti(j)—awtɔp(:)	ʕali:l a'ʕall
ʕusɔjjar—'aʕsɔr	ʕali(j)—aʕla(:)	etc.
	etc.	
sugɔjjar—'ɔsgɔr		
etc.		

(4) The original initial ʕ almost always disappears in connected speech (**hu:w** akbar not **hu:wa** ʕakbar); and the definite article is reduced to l (**l** akbar, **l** ɔtwal, **l** ɔzhar "the Al Azhar mosque").

(5) Note the phonetic effects of suffixing.

'akbar but ak'barhum  
a'xaħf „ axaħfuhum  
'aħla „ aħ'la:hum.

## CHAPTER XI

*The FIVE SENSES, with their Verbs.*

1. Look! This is my eye! I see with my eye. That is your eye, and you see with your eye. I have two eyes and you have two eyes.
2. This is my nose, and I smell with it. And you smell with your nose.
3. This is my ear and these are my ears. I hear with my ears and you hear with yours.
4. This is my tongue, and I taste with my tongue. Do not you taste with yours?
5. Thus we have now four senses; first, sight; secondly, smell; thirdly, hearing; fourthly, taste. And there remains to us one more sense, touch—a general one, for I touch with my hand, my foot, and my whole body.
6. Let us say together: "I see with my eye, and hear with my ears, and smell with my nose, and taste with my tongue, and touch with my hand." (The **b** in the Arabic of these verbs is for "now" or for "habitually", and the **a** is for "I").  
     "And you see", etc. (The **t** is for "you".)
7. Listen now! See this rose, how sweet it is! Smell its scent, it is lovely. Touch its leaves, they are smooth, not rough. Taste a leaf of them, it is bitter, not sweet.

8. To-morrow you shall  $\left. \begin{array}{l} \text{see} \\ \text{smell} \\ \text{taste} \\ \text{touch} \end{array} \right\}$  this rose again, D.V.

(The **ka** in the Arabic here is for the *future*, that is to-morrow, the day after to-morrow, the day after that, and all the after time, just as the **b** is for the *present*.)

*Towards Composition.*

With what do you touch? I touch with my whole body in general (**ʕumū:man**), and with my hand in particular (**xusu:ʕan**). Touch is the one general sense: sight, hearing, smell, and taste are particular (**xusu:ʕijja**) senses.

## 11. fəsl nimrit hida:far.

il hawass il xamsa—bi ?afʕa:lha.

1. fu:f! di ʕe:ni. ana b\_afu:f bi ʕe:ni. wi di ʕe:nak, w\_inta bi\_tfuf bi ʕe:nak. ana lijjja ʕene:n, w\_inta lik ʕene:n. [f. inti liki.]
2. di manaxi:ri w\_ana b\_afimmi bi:ha, w\_inta bi\_tfimmi b\_manaxi:rok.
3. di widni wi do:l wida:ni, w\_ana b\_asmaʕ bi\_wda:ni, w\_inta b\_tismaʕ bi\_wda:nak.
4. da lisa:ni, w\_ana b\_adu:? bi\_lsani, muʕ\_inta bi\_tdu:? bi\_lsana:nak?
5. ʕala kida ʕan'dina dilwə?t\_urbaʕ hawa:ss. (fil awwil) in nəzər; (fit ta:ni) if samm; (fit ta:lit) is samaʕ; (fir ro:biʕ) id do:?. wi fu:ʕil ʕale:na hassa waħda kaman, il\_lams, wi hijja ʕumumijja, ʕalafan\_an\_almis b\_i:di, wi b\_rigli wi b\_kull qismi.
6. niʕu:l sawa—"ana b\_afu:f bi ʕe:ni, wi b\_asmaʕ bi\_wda:ni wi b\_afimmi b\_manaxi:ri, wi b\_adu:? bi\_lsani, wi b\_almis b\_i:di. (il be: ʕil afʕa:l do:l ʕalafan 'dilwə?t' ho' walla 'tamalli', wil ?alif ʕalafan 'ana')."  
 "w\_inta bi\_tfuf" etc. (it te: hina ʕalafan 'inta').
7. ismaʕ dilwə?t! fu:f il warda di, ?add\_eh hi:ja hila! wi simmi ri:hitha, hi:ja kwaj'jisa xə:lis! w\_ilmis wə'rə?ha, hu:wa na:ʕim muʕ\_xifin; wi du:? 'wə'rə?a minha, hi:ja murra muʕ\_hila.
8. bukra h\_a\_tfuf  
 wi h\_a\_tfimm  
 wi h\_a\_tdu:?  
 wi h\_a\_tilmis } il warda di ta:ni in ʕa ?əʕtə:  
 (il h\_a hina ʕalafan il mustaʕbil, jaʕni bukra wi baʕdi bukra wi baʕdi baʕdi bukra wi kull il wə?t illi baʕdi kida, zəjj il be: ʕalafan il h\_a:l).

*For Memory-work.*

ana b\_afu:f bi ʕe:ni, wi b\_afimmi b\_manaxi:ri, wi b\_adu:? bi\_lsani, wi b\_asmaʕ bi\_wda:ni, wi b\_almis b\_i:di. a:di\_l h\_a/wass il xamsa—in nəzər, wiʕ\_samm, wid do:?, wis samaʕ, wil\_lams.

*For Drill.* (Between three speakers.)

1. ( <i>Imperative.</i> )	2. ( <i>Future.</i> )	3. ( <i>Vague.</i> )
fu:f (fu:fi)!	h <sub>u</sub> afu:f bi ?e:h ?	tifu:f (tifu:fi) bi ?e:nak(-ik).
du:ʔ (du:ʔi)!	h <sub>u</sub> adu:ʔ bi ?e:h ?	tidu:ʔ (tidu:ʔi) bi lsa:nak.
fimm (fimmi)!	h <sub>u</sub> afimm <sup>i</sup> b ?e:h ?	tifimm (tifimmi) bi manaxi:rok.
ʔilmis (ilʔmisi)!	h <sub>u</sub> almis bi ?e:h ?	tilmis (tilʔmisi) b <sub>i</sub> :dak.
ʔismaʕ (isʔmaʕi)!	h <sub>u</sub> asmaʕ bi ?e:h ?	tismaʕ (tisʔmaʕi) bi wda:nak.

ii. *The next day.*

1.

ana juft . . .  
 „ duʔt . . . .  
 „ jamme:t . . . .  
 „ lamast . . .  
 „ simiʃt

2.

inta juft (f. jufti) e:h ?  
 „ duʔt (duʔti) e:h ?  
 „ jamme:t (jamme:ti) e:h ?  
 „ lamast (lamasti) e:h ?  
 „ simiʃt e:h ?

1.

juft<sup>i</sup> warda.  
 duʔt<sup>i</sup> wbroʔa minha.  
 jamme:t riʔhiha.  
 lamast<sup>i</sup> wbroʔa minha.  
 simiʃt<sup>i</sup> so:tak.<sup>1</sup>

<sup>1</sup> “Your voice.”

## CHAPTER XII

[Grammatical Scheme: The POSSESSIVE (GENITIVE) Case with bita:٥.]

*Introduction.* (For committal to memory.)

Here is a man upon his donkey, and a lady on her she-ass, and two servants riding their donkeys.

Look! In this picture there is a man, a merchant, riding his donkey. This man is rich and contented. His name is Girgis, and see, here is his wife, named Maryam, she being likewise mounted on her she-ass. Here, see, are two of their servants riding behind them, the man-servant behind Girgis and the maid-servant behind Maryam. The man-servant's name is Fareed, and the maid-servant's is Fareeda. See, here too is something nice, a little girl riding in front of the maid here, she being her daughter.

## FOR DRILL.

1. *Masculine.*

Where is	the man's	} donkey?—	Here is	the man's	} donkey.
	Girgis's			Girgis's	
	my			your	
	your			my	
	his			his	
	her			her	
	our			your	
	your	} study?—		our	} study.
	their			their	
		etc.			etc.

*Towards Composition.*

Look at this picture and at that! In this (there is) a merchant riding his ass, with his wife and his servants. In that, a king (malik) riding his mare, and behind him lots of people (na:s), all of them riding their horses (xe:l). Both the pictures are very good. Tell me, who would-you-think (ja turp) is contented—the king or the merchant? Perhaps (jimkin) neither (la:) this-one, nor that. Perhaps this peasant is more contented than both of them [or than this one and that].





12. *fəsl nimrit itna:ʃar.*

il ʔiʃʔo:fa bi "bita:ʃ".

tamhi:d—lil ʔifz ge:ban.

ʔaho rə:gil fo:ʔ il ʔuma:r bita:ʃu wi wafida sittʔi fo:ʔ il ʔumaro bta:ʃitha wi xaddame:n itne:n rokbin il ʔamir bituʃhum.

ʃu:f! ʃis su:ra di rə:gil ta:ʒir ra:kib il ʔuma:r bita:ʃu. wir rə:gil da ʒani mabsu:ʔ, w ismu ʒirʒis, wis sittʔi bta:ʃtu he! is'maha marjim, wi hijja kaman rokba l ʔumaro bta:ʃitha. ahumma tne:n mil xaddami:n bituʃhum rokbin warə:hum, il xaddam warə ʒirʒis wil xaddama warə marjim. ism il xaddam bita:ʃ ʒirʒis fari:d, w ism il xaddama bta:ʃit marjim fari:da. wi ʃu:f kaman ʔa:ʒa ʔilwa, binti sʒəjjara, rokba ʔuddam il xaddama wi hi:ʒa bin'taha.

*For Drill.*

(a) followed by word or suffix beginning with a vowel.

(b) followed by word or suffix beginning with a consonant.

(c) where shift of accent is required.

il ʔuma:r il ʔusə:n  il maktab il ʒarəs	{	(a) bi'ta:ʃ ir rə:gil	{	fe:n ʔ—'aho l	{	bi'ta:ʃ ir rə:gil
		(b) bi'taʃ ʒirʒis				bi'taʃ ʒirʒis
		(a) bita:ʃi				bita:ʃak (-ik)
		bita:ʃak (-ik)				bita:ʃi
		bita:ʃu				bita:ʃu
		(b) bitaʃha				bitaʃha
		bitaʃna				bitaʃkum
		bitaʃkum				bitaʃna
		bitaʃhum				bitaʃhum

Substitution, for elision of i owing to previous vowel-ending.

il baʒli il ʔibrʔi il laʔimʔi	{	(a) bta:ʃ ir rə:gil	{	wiʔiʃ walla mli:ʔ—	{	bta:ʃ ir rə:gil
		(b) btaʃ ʒirʒis				btaʃ ʒirʒis
		(a) bta:ʃi				bta:ʃak (-ik)
		bta:ʃak (-ik)				bta:ʃi
		bta:ʃu				bta:ʃu
		(b) btaʃha				btaʃha
		btaʃna				btaʃkum
		btaʃkum				btaʃna
		btaʃhum				btaʃhum

Is the mule [ink, meat] of . . . bad or good?

2. *Feminine*—bita:ʕit.

il flu:s	(a) bitaʕt is sitt	} fe:n ?—ahi l	filu:s	bi'taʕt is sitt
il faros	(b) bi'ta:ʕit marjim		fardos	bi'ta:ʕit marjim
l-otjain	(c) bita'ʕitha		} otjain	bita'ʕitha
	(a) bi'taʕti			bitaʕtak (-ik)
	bitaʕtak (-ik)			bitaʕti
	bitaʕtu			bitaʕtu
	(c) bi'ta'ʕitna			bita'ʕitkum
	bitaʕitkum			bitaʕitna
	bitaʕithum			bitaʕithum

Where is the money [mare, estate] of . . . ?

Substitution, for elision of -i, as before.

il xadda:ma bta:ʕit marjim aiwa l xadda:ma bta:ʕit marjim  
hilwa? hilwa ʕawi.

if famsijja btaʕt is sitt<sup>i</sup> aiwa f famsijja btaʕt is sitt<sup>i</sup>  
nafʕa? nafʕa ʕawi.

it tilmi:za bta'ʕitha kasla:na? aiwa t tilmi:za bta'ʕitha kasla:na  
ʕawi, etc.

Is Maryam's servant pretty ?

Is the lady's parasol (umbrella) a good one ?

Is her pupil lazy ?

3. *Plural*—bitu:ʕ.

The plural follows the singular so exactly (bitu:ʕ ?bita:ʕ) that it may be practised as a mere variation. Thus :

il himi:r	} { bitu:ʕ ir ro:gil butuʕ girgis etc. }	} fe:n ?—ahumma l	himi:r	} { bitu:ʕ ir ro:gil bituʕ giris etc. }
il xe:l			xe:l	
il maka:tib			maka:tib	
il buju:t			il buju:t	

And similarly for elision of i.

il talamza { bitu:ʕ ir ro:gil } fe:n ?—ahumma t talamza { bitu:ʕ ir ro:gil  
bituʕ girgis }

Where are the donkeys [horses], studies, houses of . . . ?

Where are the pupils of . . . ?

*For Systematic Grammar.*

(1) Notice that the noun which precedes **bita:ʃ** must always be made definite by **il**. The expression **il be:t bita:ʃi** means literally "the house (which is) my property". To leave out **il** and say **be:t bita:ʃi** for "my house" is a bad mistake.<sup>1</sup>

(2) Write out **bita:ʃ**, **bita:ʃit**, and **bitu:ʃ** with all the suffixes, making the necessary elisions and shifts of accent. Elision of : takes place whenever two consonants come after the long vowel, or where the accent is shifted from it.

(3) Notice the elision of **i** in **bi . . .** whenever the preceding noun ends in a vowel.

<sup>1</sup> 'A house of mine' would be **be:t min bitu:ʃi**. 'Our Girgis' would be **giris bita:ʃna**, for here the proper name is already definite.

## CHAPTER XIII

[Grammatical Scheme:—The GENITIVE, or POSSESSIVE, by  
“Annexion”.]

1. Do you remember the picture of last lesson, and its story?  
Look at it again, please. What is the name of that man?  
—His name is Girgis.
2. And the donkey is *whose* donkey?—The donkey is his donkey,  
that is, Girgis's donkey.
3. And where is Girgis's wife?—There is Girgis's wife!
4. And what is his wife's name?—His wife's name is Maryam.
5. And where is the maid-servant's daughter?—There is the  
maid-servant's daughter!
6. Of whom is this the man-servant and this the maid-servant?  
—*This* is the servant of Girgis and *this* the servant of  
Maryam.
7. Isn't his servant her's as well as her servant his?—Yes.
8. Good. We have now seen that
 

Girgis's donkey	}	are just the same and have the same meaning;
and		
the donkey of Girgis		

 and similarly  
 the donkey of Girgis's servant, *etc.*  
 and similarly  
 the donkey of Maryam's maid-servant, *etc.*  
 —all these, too, mean exactly the same.

9. *But* behold the vast difference between  
 “the servant girl”, and between  
 “the girl's a servant”!, and between  
 “the servant's girl” (= daughter)

13. fosl nimrit talatta:far.

il ?iðv:fa:—il muðv:f wil muðv:f lu.

1. inta fa:kir is su:rv b'taŋt id dars il ma:ði wil hika:ja bta'ŋitha? ŋufha ta:ni min foðlak. ism ir rv:gil da ?e:h? —ismu girgis.
2. wil ħuma:r ħuma:r mi:n?—il ħuma:r ħuma:ru jaŋni ħuma:r girgis.
3. wi zo:git girgis fe:n?—a'he: zo:git girgis.
4. w ismi zogtu ?e:h?—ismi zogtu marjim.
5. wi bint il xadda:ma fe:n?—bint il xadda:ma he:.
6. do:l xadda'm mi:n wi xadda:mit mi:n?—da'ho' xad'da'm girgis wi di'he' xadda:mit marjim.
7. muŋxadda:mu xad'damha kaman, wi xadda'mitha xad'damtu? —aiwa xadda:mu . . .
8. ʔojjib ŋufna dilwv?t inni  

ħuma:r girgis	}	zajji baŋð, bi maŋna wa:hid ;
wi		
il ħuma:r bitaŋ girgis		

wi kida—

ħuma:rit marjim	}	wi	{	ħuma:ru	}	wi	{	xadda'mitha
il ħuma:rv bta:ŋit m.								il ħuma:r
				bita:ŋu				bta'ŋitha

kulluhum bi maŋna wa:hid.

wi kida—

ħuma:r xadda:m girgis	}
wi ħuma:r il xadda:m bitaŋ girgis	
w il ħuma:r bita:ŋ il xadda'm bitaŋ girgis.	

wi kida—

ħuma:rit xadda:mit marjim	}
wi ħuma:rit il xadda:ma bta:ŋit marjim	
w il ħuma:rv btaŋt il xadda:ma bta:ŋit marjim	

kulli do:l kaman bi maŋna wa:hid.

- 9. wala:kin ŋu:f il far? il kibi:r xv:lis be:n—  
 “il bint il xadda:ma”,                      wi be:n  
 “il binti xadda:ma”!,                      wi be:n  
 “bint il xadda:ma”.

10. Another question. Where are Maryam's eyes?—Here are her eyes, in her face.
11. And where are the legs of Girgis's servant?—Here are his legs, hanging down from on the donkey.
12. Just so: and my eyes are in my face, and your eyes are in your face; the eyes of each one of us are in his face.
13. A last question. What is around every one of us, around you and around me?—The *air* is around all people, around you and around me.
14. I thank you.—Don't mention it. Thank you.

*For drill.*

Where is Mohammad's house.—D'you mean my brother's house?—Yes, his.

Where is my daughter's parasol?—D'you mean, *etc.*

What's the colour of (your) eyes?—Honey-coloured (blue, green as clover), *etc.*

*Towards Composition.*

My dear brother,

My cook is honest (?amin), thank goodness, but he is *not* clever! His name is Oppressed (!) (mɒzlu:m), but really *I* am the Oppressed-one, for my kitchen is always dirty, and my food not at all nice. My cook's son is even dirtier than his father; but his father says that "*his* eyes and yours and mine are exactly the same—green as clover!" Many thanks to him—and the clover!

Many greetings from your affectionate brother,

JOHN PEEL.

10. kaman suʔa:l. ʃene:n<sup>1</sup> marjīm fe:n?—ahumma ʃene:ha fi wiʃʃaha!
11. wi rigʌ:n xadda:m girgis fe:n?—ahumma rigʌ:h, nazli:n min ʃal hūma:r!
12. tamam, wi ʃenajja f wiʃʃi, wi ʃene:k (ʃene:n hūḍʔritak) fi wiʃʃak, baʔa ʃene:n kull<sup>i</sup> wa:hid minna f wiʃʃu.
13. suʔa:l axr:ni. e:h illi hawale:n kull<sup>i</sup> wa:hid minna, wi hawalajja wi hawale:k?—il ʔhawa hawale:n kull in nās, wi hawale:k, wi hawalajja.
14. kattar xer:ok—il ʃafw! kattar xer:ok inta.

tamri:n.

1.

2.

3.

be:t mʔhammad fe:n?	jaʃni l be:t bita:ʃ axu:ja?	aiwa be:tu
famsijjit binti fe:n?	jaʃni f famsijja bta:ʃit fari:da?	aiwa famsijʔjitha
lo:n ʃene:k e:h?	lo:n ʃenajja ʃasali	$\left. \begin{array}{l} \text{lo:n ʃene:h ʃasali} \\ \text{lo:n ʃene:ha ʔazr:ʔ} \\ \text{lo:n ʃene:hum axḍ:or} \\ \text{zajj il barsi:m!} \end{array} \right\} \begin{array}{l} \text{e:n} \\ \text{h} \\ \text{h} \\ \text{h} \end{array}$
lo:n ʃene:ki ʔe:h?	lo:n ʃenajja ʔazr:ʔ	
lo:n ʃene:hum e:h?	lo:n ʃene:hum axḍ:or zajj il barsi:m!	

*For Memory-work.*

(To tune of "John Peel".)

ʃene:n il be:h wi ʃe:ne:k wi ʃenajja,  
rigʌ:n il be:h wi rigʌ:k wi rigʌajja,  
ʔide:n il be:h! wi ʔde:k wi ʔdajja;

(Spoken) kida walla la??

is suʔa:l da ʃale:k muʃ ʃalajja!

walde:n<sup>2</sup> il be:h wi walde:k wi waldajja  
hawale:n il be:h, hawale:k, hawalajja,  
is suʔa:l ʃal be:h! muʃ ʃale:k muʃ ʃalajja!  
nahar:ok mubar:ok ja sidi.

<sup>1</sup> For sentences illustrating parts of the body see pp. 170, 171.

<sup>2</sup> Parents.

*For Systematic Grammar.*

(1) In the case of *pronouns* we had already seen how possession is expressed (a) indirectly by means of *bita:ʃ* e. g. *il be:t bita:ʃak*, or (b) directly by "annexing" the suffix pronoun to the substantive, e. g. *be:tak*. Precisely the same two methods are used when *nouns* are substituted for pronouns.

*By "annexation".*

{ <i>il be:t bita:ʃi</i>	<i>be:ti</i>	}
{ „ „ <i>bita:ʃ maḥmu:d</i>	<i>be:t maḥmu:d</i>	}
{ <i>il xadda:ma bta:ʃti</i>	<i>xaddamti</i>	}
{ „ „ <i>bta:ʃit maḥmu:d</i>	<i>xadda:mit maḥ.</i>	}

(2) In most languages declension affects the *possessor*. The peculiarity of Arabic is that in annexation it is the *possessed* that is affected, and that in two ways (see the right-hand column above):

(a) the definite article *il* is dropped, e. g. *be:t it ta:gir* "the merchant's house", *be:t ta:gir* "a merchant's house" (where to say *il be:t* . . . is an even worse mistake than to leave out *il* in the left-hand column);<sup>1</sup>

(b) the feminine *-a* is changed to *-it* (or *-t*), e. g.:

*sa:ʃit marjim* "Mary's watch"

*sa:ʃti* "my watch".

<sup>1</sup> *il* is dropped because the noun is sufficiently made definite by the annexation.



Annexation to a feminine produces so much in the way of elision, loss of length, a shifting of accent, that the student should collect instances under the following scheme:

sa:ʃa.	sa:ʃit marjim.	sa'ʃitha.	'saʃti.
fu:tɒ.	fu:tɪt „	fu'titha.	futti.
kalba.	kalbit „	kal'bitha:	kal'biti.
xadda:m.	xadda:mit marjim.	xadda'mitha.	xad'damti.
m <sup>o</sup> hadsa. <sup>1</sup>	m <sup>o</sup> hadsit „	m <sup>o</sup> had'sitha.	m <sup>o</sup> had'siti.
etc.			

(3) The indirect method is the most frequent in colloquial, but is inadmissible in the following cases:—*parts of the body*; and *near relatives* (except *sitt* when it means wife—is *sitt<sup>i</sup> btaʃti* “my wife”, *sitti* “my grandmother”). Other cases may be noted as they occur.

<sup>1</sup> Conversation.

14. fo:sl nimrit arbaṭa:far.

il milk, bi "ṣand" wi "li" wi "maṣa".

ṣawi:f. wallaḥ in nu:r j\_afandi, ja\_lli ra:kib il biṣṣ<sup>o</sup>litt, id  
dinja ṣatma.

afandi. lissa badri ja ṣawi:f, id dinja nu:r, w\_iḥna lissa\_l  
magrib.

ṣa. magrib\_e:h! da\_ḥna ṭurb il ṣiṣa, muṣ maṣak sa:ṣa?

af. la: ma\_mṣi:f sa:ṣa ja si:di.

ṣa. leh ma\_mṣakf? muṣ ṣandak sa:ṣa fil be:t, umma:l\_inta  
xa:rig iz za:j?

af. ana ma ṣandi:f sa:ṣa fil be:t wala li:f fid dinja xv:lis? wi le:h  
is su?a:l da? hu:w\_inta ṣiri:ki?

il waṣfi:n (li ba'ṣḍuhum). ṣagib! afandi zaḥḥi da\_ndi:f, ma\_  
mṣu:f sa:ṣa, wala ṣandu:f fil be:t, wala lu:f bil marra!

tanji:n. la: ja ṣe:x, da makka:r wi bassi ṭa:l kida ṣalafan ij ṣawi:f!

ṣa. il ṭaḥsan ja si:di wallaḥ wi ma fi:f luzu:m liz zaṣal.

af. ja sala:m! ma\_mṣi:f kabrit! inta ja ṣawi:f maṣa:k, walla  
ma\_mṣakf?

ṣa. muṣ fuḡli. fu:f il baṭṭa:l\_aho.

waṣfi:n. aiwa ṭṭuru:ri ṣand il baṭṭa:l.

af. leltak saṣi:da ja si:di.

baṭ. leltak saṣi:da\_mbarka!

af. inta ṣan'dukum kabrit lil be:ṣ.

baṭ. la:, bi kulli ṭasaf ma ṣandina:f.

af. izzaj ma ṣanduku:f, muṣ kull\_il baṭṭali:n ṣan'duhum?

baṭ. aiwa ṣan'duhum, wala:kin illi ṣan'dina xvla:s, min taww<sup>i</sup>  
bass.

waḥid. fu:f j\_afandi ṣand\_il da/xaxni fin naḥja\_t tanja.

tanji:n. aiwa\_l ḥaṭṭi ṣoḥi:h, id daxaxnijja ṣan'duhum is  
ṣoḥfi da ṭaktar mil baṭṭali:n, ṣalafan da ka'rhum.

af. ja sala:m barḍu maṣaja ṣilbit kabrit w\_ana na:si!

il ṣawi:f wil baṭṭa:l wid daxaxni wil kull. deh da! xawta min  
ḡe'r fajda! wallaḥ j\_afandi wi balaf dawṣa. maṣa\_s  
sala:ma!

af. pṭṭḥ jisallimkum!

*For Composition.*

I understand that maṣa and ṣand and li are all of them for “*having*” (owning—il milk); but there is a difference between them, which is, that maṣa is for small things in the hand or the pocket; ṣand is for things in house or shop; and li is for big property (milk), or property in general (wis salām). I am like that Effendi, I don’t have matches, pencil, nor watch about me except rarely (bin naḍir); but I have at home many match-boxes (ṣilab) of my friends’, and possibly (jimkin) a pencil or two (I thank them much)! I *have* a watch—it isn’t that I haven’t—but it is usually in hospital (fil isbi’talja), that is at the watchmaker’s.

*For Memory-work.*

(To tune of “*Three Blind Mice*”.)

lija\_w li:k,

bijja\_w bi:k,

fijja\_w fi:k,

lak luh li:

bak biḥa bi:

fi:k fi:ha fi:

ma’ṣak, maṣa:ja, ma\_m’ṣuṣ, ma\_m’ṣi:ṣ,

wi lu, wi lija, ma luṣ, ma li:ṣ.

“ma m’ṣakṣi ṣilba ja baṣṣawi:ṣ?”

“baṣṣ, ma fi:ṣ!”

For Verb Drill. "Have", in present.

maʃa.

1.

2.

maʃak ʔalam rusʔ:s? <sup>1</sup>

aiwa, maʃa:ja.

maʃa:ki ʔalam rusʔ:s?

„ maʃa:ja.

maʃa:ku ʔalam rusʔ:s?

„ maʃa:na.

ma\_mʃakʃ kabri:t?

la ma\_mʃi:f.

ma\_mʃaki:f „

„ „ „

ma\_mʃaku:f „

„ ma mʃana:f.

ʃandak sa:ʃa walla ma ʃan'dakʃ?

aiwa ʃandi

ʃandik „ „ ma ʃandi'ki:f?

la ma ʃandi:f.

ʃanduku „ „ ma ʃandu'ku:f?

ʃan'dina; muʃ ma ʃandi'na:f!

ma lakʃ baza'burt <sup>2</sup> iz za:j?

lijja, muʃ ma li:f.<sup>3</sup>

ma\_lki:f „ „

„ „ „

ma\_lku:f „ „

lina! muʃ ma\_lna:f.<sup>4</sup>

3.

ʃaqi:ba! maʃa:h!

„ maʃa:ha!

„ maʃa:hum!

za:jj il ʃa:da! <sup>5</sup>—ma\_mʃu:f!

„ ma\_mʃaha:f!

„ ma\_mʃahumʃ!

muʃ svʔi:h! ma ʃandu:f.

ʃan'daha! muʃ ma ʃandaha:f!

svʔi:h, ʃan'duhum, muʃ ma ʃandu'humʃ.

svʔi:h lub, muʃ ma lu:f.

„ laha muʃ ma\_lha:f.

„ luhum muʃ ma\_lhumʃ.

For Systematic Grammar.

(1) Notice there is no verb for "have" in Arabic. "I have" is rendered by expressions meaning ("there is) with me" maʃa:ja; ("there is) chez-moi" ʃandi; ("there is) to me" lijja.

(2) On the whole the last two are used pretty interchangeably in Egyptian colloquial, but the distinction noted in the text is sometimes suggested. The first is used for small articles "on" or "about" a person, i. e. in his hand or his pocket.

<sup>1</sup> Lead pencil.

<sup>2</sup> Passport.

<sup>3</sup> "I have: it isn't that I haven't"—a quite common form of an asseveration.

<sup>4</sup> Or assimilated to manna:f.

<sup>5</sup> As usual!

## CHAPTER XV

[Grammatical Scheme:—The Verb "To Be" in Past and Indefinite.  
 "There is, was, will be". "Had, will have".]

## Conversation.

CALENDAR
Sunday
Monday
Tuesday
Wednesday
Thursday
Friday
Saturday

1. Do you see this table? What is to-day amongst these days?  
 —To-day is [for example] Friday.
2. Good, and what was the day before it?—The day before it was Thursday.
3. And the day before yesterday was what?—The day before yesterday was Wednesday.
4. And what will the day after Friday, that is to-morrow, be? . . .
5. Are there lessons in the Government Schools on Sunday, the day after to-morrow?—Yes, there are.
6. And are there on Friday?—No, there aren't.
7. Were there lessons here last Tuesday?—Yes, there were.
8. And on Sunday were there?—No, there weren't.
9. Were you in church last Sunday?—Yes, I was (or No, I wasn't).
10. Will you be next Sunday?—D.V. I shall be.
11. When there's rain on Sunday, will (would) there be people in the church?—Yes, there will be all the same.
12. Would there be a lesson on a very rainy day? <sup>1</sup>—Perhaps there wouldn't be.

## The Effendi again.

Listen, my dear fellow, to the strange incident of yesterday! I was riding my bicycle, when, lo and behold, a certain policeman said to me, "Light up". (By the way, I had no matches on me that day.) The policeman said that we were near nightfall, while I said it was barely sunset. So he said, "Look what time it is", but I had no watch on me! And in fact I had no watch

<sup>1</sup> "A day of rain", by annexation.

15. fəsl nimrit xamasta:jar.

fəsl<sup>1</sup> "ka:n".

"ka:n" bi "fi:h" wi "ʔand".

nit:ga

(jo:m) il hadd

„ 1 itnen

„ it tala:t

„ 1 arbaʔ

„ il xami:s

„ il gumʕa

„ is sabb

1. inta ʔajif il gadwal daho? innaharda jo:m\_e:h fil ʔajja:m di?—innaharda jo:m il gumʕa [masalan].

2. ʔəjjib, il jo:m\_illi ʔablu (jaʕni mbairih) ka:n e:h?—il jo:m\_illi ʔablu ka:n il xami:s.

3. w\_awwil mbairih ka:n\_e:h?—awwil mbairih ka:n jo:m 1 arbaʔ.

4. wil jo:m\_illi baʕd il gumʕa (jaʕni bukra) jiku:n\_e:h? . . .

5. fi: (fi:h) duru:s fil mada:ris il mirijja<sup>1</sup> jo:m il hadd baʕd<sup>2</sup> bukra?—aiwa fi:h.

6. wif jo:m il gumʕa fi:h duru:s?—la ma fi:f.

7. ka:n fi:h duru:s hina jo:m it tala:t il ma:ʕi?—aiwa ka:n fi:h duru:s.

8. wi\_f jo:m il hadd<sup>3</sup> ka:n fi:h?—la ma\_kanʕi fi:h.

9. kunti<sup>1</sup> haʕritak fil kini:sa jo:m il hadd il ma:ʕi?—aiwa kunt (or la: ma kunti).<sup>2</sup>

10. tikun hina:k il hadd ig gaj?—in ʔa ʔəfʔə:h aku:n hina:k.

11. lamma jiku:n fi:h mətər jo:m il hadd, jiku:n fi:h na:s fil kini:sa?—aiwa, jiku:n fi:h barʕu.

12. jiku:n fi:h dars<sup>1</sup> ʕarabi fi jo:m mətər fidi:d?—jimkin ma jkunʕi fi:h.

1 afandi kaman.

fuf ja habibi n nadro\_l gari:ba\_btaʕt mbairih! ana kutt<sup>1</sup> ra:kib il ʕagala\_btaʕti, illa\_w ʔal li wa:hid sawi:f "wallaʕ in nu:r". ha:(i)kim<sup>2</sup> ma kanʕi\_mʕa:ja kabrit fi jomha. wif sawi:f ʔal li ʔin'nina ʔurb il ʕi:fa. w\_ana ʔult "iħna lissa l ma:qrib". ʔam ʔal li, "fuf saʕtak kam dilwəʔt"; wala:kin ma kanʕi\_mʕa:ja sa:ʕa!—wil ha:ʕi:ʔa innu ma kanʕi ʕandi sa:ʕa fil bert, wala:kin

<sup>1</sup> Masc. miri.

<sup>2</sup> Generally assimilated—kutt, ma kuttif.

<sup>3</sup> Or pəli "my origin" = "originally I = the fact is that I":—curious expressions on which the student should keep his eye, as they are very frequent.

at home, but I *had* a watch—at the watchmaker's. Then I said to him, "Give me a match". He said, "Aren't any" and got angry. All this was mannerless: but the bystanders told me to look at the grocer's,—perhaps he'd have matches. But he hadn't either, for, you see, those grocers haven't much of that sort. And after all this fuss, my dear fellow, *I had matches in my pocket* all the time without knowing it!

*Questions on the above piece.*

1. Had that Effendi a watch at home?—No, he hadn't.  
 Had his wife?—Probably she hadn't.  
 Had their children?—No, for certain they hadn't.
2. Will that Effendi have matches the next time when he rides his bicycle after sunset?—I hope he will! How should he not have, after this incident?  
 Will he have a watch at home?—Yes, he will, when it comes from the watchmaker's.  
 When will his children have watches?—They'll have watches when they grow older.

*Towards Composition.*

We had a jolly "fantasia" here yesterday. There were games of every sort—only there was no tennis. When we have a court (malʕab) for tennis there will be great joy chez-nous. I was at Fowzi Bey's yesterday, who has a fine court, but to my great regret I had no racket (madrab). I have an excellent racket, but my brother had it at home that day.



kan lija sa:ʒa—ʒand is saʒa:ti. wi baʒde:n ʒulʔi lu “hat kabrit”. ʒal “mafi:ʃ” wi ziʒil maʒa:ja, wi ka:n da min ʒer ʒadab; wala:kin il waʒfi:n ʒaʔlu: li aʒu:f il baʒʒaʔ, jinkin jiku:n ʒandu kabrit. wala:kin hu:wa kaman ma kanʃi ʒandu—ata:ri<sup>1</sup> l baʒʒa:lin do:l ma jkunʃi ʒanduhum kiti:r mis sonf<sup>i</sup> da. wi baʒd il xawta di kullaha ja fiabi:bi, ka:n maʒa:ja kabrit fi ge:bi, wana ma kuttif ʒa:rif!

*asʔila fil kitta di.*

1. kan ʒand<sup>i</sup> l afandi da sa:ʒa fil be:t?—la ma kanʃi ʒandu sa:ʒa.  
kan ʒand<sup>i</sup> zogtu sa:ʒa?—fil ʒa:lib ma kanʃi ʒanʔdaha.  
kan ʒand iwladhum saʒa:t?—la: bit taʔki:d ma kanʃi ʒanʔduhum.
2. jiku:n maʒa l afandi da kabrit tanni marra lamma jirkab il ʒagala btaʒtu baʒd il magrib?—ijja(:)k jiku:n maʒa:h!  
ma jkunʃi maʒa:h iz zaj baʒd in nadra di!  
jiku:n ʒandu sa:ʒa fil be:t?—aiwa jiku:n ʒandu sa:ʒa lamma ti:gi min ʒand is saʒa:ti.  
jiku:n ʒand il wila:d do:l saʒa:t emta?—jiku:n ʒand il wila:d saʒa:t lamma jikʔbaru.

*For Memory-work.*

deh da! wslak ma kanʃi ʒandak sa:ʒa fil be:t wala kanʃi maʒak sa:ʒa fi geibak. atari:k kutt<sup>i</sup> mitʔaxxor innaʔharda fil maktab! lamma jku:n ʒandak sa:ʒa tibʔa mozbuit fi mawa-ʒi:dak.

<sup>1</sup> Equivalent to, “for, you see”: this particle reasons from the effect (see Luke vii. 47, Colloquial Version), or, as here, from the general circumstances: or is equivalent to “No wonder then . . .”, “Now we see why . . .”, when the cause that accounts for something striking is discovered.



Were you at the meeting yesterday?—Yes, I was.

Where were you at the time, madam?—I was at the Cinema.

Where were you, children?—We were asleep.

Weren't you in Cairo last year?—No, I wasn't there (*lit.* existent, present).

Where will you be to-morrow?—I shall be in Upper Egypt.

So, then, you won't be here?

*For Systematic Grammar.*

(1) Write out the two tenses **ka:n jiku:n**; also with negative.

(2) Write out the precisely similar **ʔa:l jiʔu:l** and **ʃa:f jiʃu:f**; also with negative,

(3) When the verbs **ka:n jiku:n** are combined with **ʃi:h**, **ʃandu**, etc., they remain in the 3rd sing. masc., whatever be the gender or number of the preceding pronouns or nouns. They must here be thought of as *impersonal*, i. e. as meaning “there was”, “there will be”; hence they do not change whatever their grammatical subject may be.

(4) Notice that **jiku:n** is not only needed to express the future of “to have” and “there is”, but is also necessary after conjunctions introducing a dependent clause like “when”, e. g.:

“When { there is  
you have } a lesson . . .”

lamma\_jku'n { ʃi:h  
ʃandak } dars.

For Drill.

1.

kutti fil gamṣijja mbarili?  
 kutti fe:n woʔ'taha ja sitt?  
 kuttu fe:n woʔ'taha ja wla:d?  
 ma kuttif fi mo:si ʃam Nawwil?  
 ma kuttif inti ja sitt?  
 wala kuttu:ʃ intu mawgudi:n?  
 tikun fe:n bukra?  
 tikuni „ „  
 tikunu „ „  
 baʔa ma tkunfi hina?  
 „ ma tkunif hina?  
 „ ma tkunu:ʃ „

2.

aiwa kutti fiha.  
 kutti fis si:ma.  
 kunna najmi:n.  
 la: ma kuttif mawgu:d.  
 la: ma kuttif ana kaman.  
 la ma kunna:ʃ.  
 aku:n fis siʃi:d.  
 „ „ „  
 niku:n fis siʃi:d.  
 la ma jkunfi hina.  
 „ „ „  
 „ „ „

3.

sohi:h ka'n fiha.  
 „ ka:nit hinak.  
 „ ka:nu najmi:n.  
 sohi:h ma kanfi mawgu:d.  
 „ ma ka'nitf mawgu:da.  
 „ ma kanu:ʃ mawgudi:n.  
 atari:h ma jkunfi fil ʃuzu:ma!  
 atari:ha ma tkunfi fil ʃuzu:ma!  
 atari:hum ma jkunu:ʃ fil ʃuzu:ma!  
 jiku:n hina zza:j?  
 tikun „ „  
 jikunu „ „

Note: the indispensable verbs { ʔa:l jiʔu:l “to say”  
 ʃa:f jifuf “to see”  
 are conjugated *exactly* like ka:n jiku:n.

## CHAPTER XVI

*The "Strong"<sup>1</sup> Triliteral Verb. Past, Indefinite, and Imperative ;  
a General Survey.*

*An Old Tale.*

There was once a man who went out with his son, and they had with them a donkey. So the man said to his son, "Ride *you* the donkey first, son." "No," said he, "it's impossible that I should ride, for I am a young fellow and you are my father. Do *you* ride, please, before I ride." But his father said, "Now do just ride, son, and then you won't get tired. I'll ride when we return so that I mayn't get tired." The youth obeyed the words of his father and got up, and they went along like that, the youth mounted and the father walking on foot beside him.

Then some people passing by saw them and said, "Just look, folk, at that young fellow riding! Isn't it a shame, young feller? How *can* you ride by yourself like that? Just you get off, and let your poor old father ride in your place!" So the boy got off, ashamed, and made his father ride, while he walked on foot.

And after a little while they came to a few women, and at once the women began to say, "There's a fine father for you! Glory be to God!<sup>2</sup> He has neither heart nor pity! Ah my boy, ah my son! Out on you, man! There you ride the beast as comfortable as an Omda, and let this poor boy of yours fag in the sun! Don't ride, old fellow,—isn't it a sin of you?" Then the father said to his boy, "I'll tell you what: mount up behind me, son! best let us ride together—didn't you hear the women's talk?" "Yes, I heard it," said the son, "how should I not hear it?"

Hardly had they ridden together like that a short while when lo! two English gentlemen going to play tennis at the Ghezira saw them, and said to each other, "Impossible for two to ride a feeble animal like that! Why are you riding together, you there? Let one get off and the other ride, or we'll give information to the police." Down they came hastily from the donkey, for they were very much afraid; and they began to walk along

<sup>1</sup> That is, whose radical consonants are three, none of which is "weak", i.e. is ʔ, w, or j. N.B. ʔ (for q) is a "strong" consonant.

<sup>2</sup> Lit. "That which God willed (He has done)"—usually an exclamation of admiration, here ironical.

## 16. fəs-l nimrit sitta:far.

il fiql is sula:si &amp; sohi:h.

hika:ja ?adi:ma.

ka'n fih ro:qil xoroq marra wojja bnū, wi ka'n wojja:hum humar. ?am ir ro:qil ?al Libnu "irkab il humar fil ?awwil ja bni". ?am ?al lu, "la: muš mumkin arkaḥ li ?inni gadaš w int abu:ja; itfoḍḍol irkaḥ inta ?ablim(a) arkaḥ ana". ?am abu:h ?al lu "ma' tirkab ja bni! wi balaf 'taḥabak. an arkaḥ lamma nirgaš ?alafan m atḥabf". wi simiḥ il walad kala:m abu:h wi rikib. wi mišju kida, il walad rakib wil ?abbi ma:fi ?ala rigle:h gambu.

?a:mu safu:hum na:s fajtin wi ?a:lu "fu:fu ja na:s il gadaš da rakib. muš ?e:b ja gadaš? bi tirkab waḥdak iz za:j! ma' tinzil wi xall(i) abu:k il ?agu:z il maskin da jirkaḥ mott'roḥak!" ?am nizil il walad wi<sup>2</sup> hu:wa maksu:f, wi rokrib abu:h wi 'miš hu:wa ?ala rigle:h.

u baḥdi ḥabba sḡojjara gum li šwojjiṯ nišwan, wi fil ḥal 'ba?u n nišwan ji?u:lu "ja sala:m ?al ?abbi da! ma: ja ?ott'o: ma luš ?albī wala safa?a! ja waladi ja bni! ixsi ?ale:k ja ro:qil! bi tirkab il baḥi:ma w<sup>2</sup> inta mabsu:t za:j il ?umda wi txalli waladak il maskin da jitḥab fiš šams? ma tirkabfi ja se:x, muš ḥaro:m ?ale:k?" ?am ?a:l il ?abbi Libnu, "a?ul lak irkaḥ waro:ja ja bni! xallina nirkab sawa ?ahsan; muš simiḥi kala:m il ḥarima:t?" ?am ?al lu "aiwa smiḥt, ma smiḥtiš iz za:j?"

ja do:b rikbu sawa kida ḥabba boš:ito, illa w safu:hum itne'n xawaga:t ingiliz rojhi'n li liḥb il ko:ra fil gizi:ra. ?a:mu do:l ?a:lu l baḥdi, "muš mumkin itne:n jirkaḥu humar ḍoḥi:f za:ji da. bi tirkabu sawa leh ja gama:ša? xalli waḥid jinzil wit ta:ni jirkaḥ, walla niddi xobar lil bulis!" ?a:mu do:l nizlu ?awam min ?al humar ?alafan ka:nu xajfin ?awi, wi ba?u jimfu sawa.

<sup>1</sup> This is the lively *ma* that indicates animation or impatience.

<sup>2</sup> This *wi* does not mean "and". It is a *subordinate* conjunction meaning "while", "as", etc., or equivalent to a participle. It is called *waw il ḥal*, "the *w* of state", and its occurrences should be carefully noted, as it plays an important part in Arabic constructions.

together. And so they went on walking on foot, while the donkey walked in front of them idle, until they came to a party (of) school-boys coming out of school at the end of the day. These immediately laughed loud at that sight, and kept saying to each other, "I say, look at those lunatics! Well, if that's not strange and wonderful!—human beings walking on foot tired and an animal walking in front of them as comfortable as a Mudir. Ride, ride, you idiots!" Then the elder said to his son, "Do you hear the words of those young gents, boy, and their laughter at us? Don't you hear?" "Of course I hear, and well too, Father," said he, "how not?" "Behold the thoughts of folk in this world!" said the other. "I made you ride first of all, and when you rode alone they were not pleased. I made you get off and rode alone myself—they became angry. We rode both together, and they got still more annoyed. We dismounted and walked the beast—and they began to laugh at us and said that we were idiots. What shall we do after that? Do they want the donkey to ride us, I wonder? There's the state of this world for you: the man who worries to please all vexes all. I tell you, as the proverb says, 'Do the duty that is yours, and don't ask about what people are saying'."

*Potted Drama.*

THE FATHER ( <i>loquitur</i> ).	THE SON ( <i>to him</i> ).	THE DONKEY ( <i>to himself</i> ).	SPECTATORS ( <i>to everybody in general</i> ).
Ride!	Well, I'll ride.	Ha, he's up!	Riding! well!!
Get down, then!	Well, I'll get down.	Ha, he's down!	Why get off?
Let me ride!	Well, ride.	Ha, he's up!	Riding! well!!
Let us ride!	Come on, we'll ride.	Ha, they're up!	Riding together! well!!
Let's dis- mount!	Come on, we'll dismount.	Thank Heaven, they're down!	Why get off?
Did you laugh?	No, I didn't.	But I did!	See how the don- key's laughing!

*Towards Composition.*

Yesterday I saw a young fellow riding a donkey, and his father walking on foot behind him. I told the boy to get off the donkey, and to give-a-ride-to his father. So he got down from the donkey and up got the father, with [wi] the boy walking beside him on

wi fiḏlu maḥḥi:n<sup>1</sup> ḡala rigle:hum wil ḥumār maḥḥi ḡuddamhum fa:ḏi, li ḥaddima gum li gama:ḡa talamza<sup>2</sup> xṛgi:n mil mad'roṣa ḡaxir in naha:r. ḡa:mu do:l ḏiḥku ḡawi ḡal mḡnḡḡr da wi fiḏlu jiḡu:lu l baḡḏ "ḡu:fu l magani:n do:l! 'amma se ḡari:b wi ḡamr<sup>3</sup> ḡaḡi:b! bani ḡa:dam maḥḥi:n ḡala rigle:hum taḡbani:n, wi l ḥiwa:n maḥḥi ḡud'damhum mabsu:t zaij il mudi:r. ma tir'kabu ja ḡubato!" ḡam ḡa:l il kibir lil walad "sa:miḡ ja waladi kala:m l afandijja do:l, wi diḥ'kuhum ḡale:na? muḡ bi tismaḡ?" ḡal lu "umma:l ana sa:miḡ ḡawi j abu:ja, m asmaḡḡ iz za:j?" ḡal lu t ta:ni, "ḡu:f aḡka:r in na:s illi fiḏ dinja. rok'kibtak fil ḡawwil, wi lamma rkibt inta waḥḏak ma kanuḡ mabsuḡi:n. naz'ziltak wi rkibt ana waḥḏi, 'baḡu zaḡlan:n. rikibna ḥna litne:n sawa, ziḡlu ḡaktar kaman. nizilna wi maḡḡe:na l bihi:m, baḡu jiḏḥaku ḡale:na wi ḡailu ḡinnina ḡubato. ḥa niḡmil eh baḡḏi kida? humma ḡawzi:n il ḥumār jir'kabna baḡa? a:di ḥa:l id dinja; illi jitḡab ḡalafan jibsiḡ il kull jizaḡḡal il kull. w aḡul lak ḡala roḡj<sup>3</sup> il masal, "iḡmil il waḡḡib illi ḡale:k wala tis'aḡḡi f kala:m in na:s."

*For Memory-work.*

The first two paragraphs.

*m<sup>o</sup>laxxos ir riwa:ja.*

il ḡabb.	ibnu.	il ḥumār.	il waḡḡin.
irkab!	ḡḡjjib arkab.	aho 'rikib!	ra:kib iz za:j!
inzil baḡa!	ḡḡjjib anzil.	aho 'nizil!	na:zil le:h?
xalli:n(i) arkab.	ḡḡjjib irkab.	aho 'rikib!	ra:kib iz za:j!
xalli:na nirkab.	jḡḡḡ nirkab.	ahumma rikbu!	rokbi:n sawa z za:j!
xalli:na ninzil.	jḡḡḡ ninzil.	il ḥamdu lilla:h nizlu!	nazli:n le:h?
ḏiḥikt?	la mḡ ḏiḥiktif.	ḏiḥikt ana.	ḡu:fu l ḥumār bi jiḏḥak iz za:j!

<sup>1</sup> Or tan'nuhum jimḡu (maḥḥi:n).

<sup>2</sup> talamza is in apposition to gama:ḡa. If annexed, we should have had gama:ḡit.

<sup>3</sup> lit, opinion.



foot. But afterwards I was not content with this, so I said, "Come [ma], ride together one behind the other!" They did so, but some students began to laugh at them, when they both dismounted and walked the animal in front of them. When the students went on laughing still more they both got angry, and said, "Well, then, what shall we do? To-morrow we'll mount you all on the donkey (here they all started laughing more than ever)—or we'll let the donkey ride us (here the donkey laughed!).

*For Systematic Grammar.*

We shall study these verb-forms in detail in succeeding chapters, but important points may be gathered in general from a study of the verbs in the above chapter.

(1) The typical Arabic verb has three radicals—compare here *rkb* "ride", *nzl* "descend", *xrg* "go out", *smʕ* "hear", etc.

(2) In the *Past* the vowels may be *a* (e. g. *xprɔg*) or *i* (e. g. *rikib*), and the conjugation is effected by *suffixes* (terminations), e. g. *rikibt*, *rikbu*, etc.

(3) In the *Indefinite*, conjugation is mainly effected by *affixes* (compare *nirkab* with *rikibna*): but in some persons there are suffixes as well, e. g. *jirkabu*.

(4) The *Imperative* is exactly like the *Indefinite* with the loss of the consonantal affix.

(5) We observe that while the first of these forms is a *Past Tense*, the second is used in all sorts of ways, e. g.

(a) as a *Present*, with the aid of *bi*.

(b) as a *Future*, with the aid of *ħa*.<sup>1</sup>

✓(c) to express *habit*, with the aid of *bi*.

(d) as an *Infinitive* after auxiliary verbs like *xalli*, *fīl*, *baʕa*, *mumkin*, *ħabb*.

(e) as a *Subjunctive* after *inn* "that", or *Conjunctions* like *ʔablima*, *ʕalafan* (= "in order that"). *lamma*, etc.

(f) as an *Imperative* with the aid of *ma* and *tibʕa*.

(g) in *Prohibitions*, with *ma* and *j*.

We therefore call this verb-form the *Indefinite*.<sup>2</sup>

(6) We observe that some of the verbs appear to be a radical short, e. g. *ja:f* and *mif*. In reality the missing consonant is a *w* or *j*, occurring second or third. We shall study the method

<sup>1</sup> Originally *roʕjħ* "going to", which got worn down to *roħ*, *ħa*, and finally *ħa*: all of which are used.

<sup>2</sup> In the former edition it was called "Aorist".

and causes of the elision or transformation of these "weak consonants".

(7) We observe that the doubling of the second radical turns an intransitive into a transitive (e.g. *rpkkib*, *nazzil*, *majjā*). The consonants have thus been "increased". This and other "increases" of the triliteral we shall study in succeeding chapters.

(8) We may as well here become clear on the uses of the particle *ma*. It is used for

*negative indicative, present*, with *bi* (ex. *ma\_b jir'kabf* "he isn't riding" or "he doesn't ride").

*negative question* with *b* (ex. *ma\_b tismaʕf?* "don't you hear" (or *muʕ bi tismaʕ?* or *muʕ sa:miʕ* or *muʕ inta sa:miʕ?* or *mantaf sa:miʕ?*).

*Nota bene here*: there is only one way of rendering a future negative question, viz. by *muʕ* with the future particle (ex. *muʕ ʔa tirkab* "shall you not ride?").

*negative subjunctive*. N.B. without *bi* (ex. *ʕalaʕan ma tit'ʕabf* "so that you mayn't tire").

*prohibition*, with *f* and without *bi*; ex. *ma tir'kabf!* "don't ride".

*lively command*. N.B. without *f*: *ma 'tirkab!* "ride, do!" (sometimes impatient, with which may be compared the polite and gentle command with *'tibʔa*: ex. *'tibʔa 'tirkab* "have the kindness to mount").



## CHAPTER XVII

[Grammatical Scheme:—the Indefinite and Imperative of the “Strong” Triliteral Verb.]

*Conversation:—The Daily Round.*

Q. Our talk to-day is to be about the daily routine (order)—what one does every day. Tell me what *you* do.

A. I study Arabic every day.

Q. No, that’s not my question. What do you do when first you get up in the morning, and so on in order, everything exactly as it comes?

A. When I get up in the morning I put on my clothes.

Q. True, every one of us when he gets up in the morning puts on his clothes. And afterwards what do we do?

A. After we dress we breakfast.

Q. Wait a bit! After you get up in the morning and before you breakfast, don’t you wash your face?

A. Of course! I should think I do wash my face, and take a bath too.

Q. Well, then, we’ll return to that breakfast. At what hour do you all breakfast?

A. We breakfast at . . . o’clock.

Q. Tell me, do the English (the Americans) breakfast earlier than we do here in the East?

A. I don’t exactly know, for some people breakfast early in both East and West. and some late.

Q. True. Well, after breakfast, don’t you go downstairs and go out?

A. Yes, I go downstairs and go out to my work.

Q. And when the man goes out, what does his wife (if he has one!) do—does she also go downstairs and out?

A. No, she doesn’t go downstairs nor out, because she does the work of the house.

Q. And what do the servants do?—Pretend that I am your servant, cook or table-servant, what would you say?

17. fəsl nimrit sabaʃta:ʃar.

il fiʃl il muʔdər:riʃ wil ʔamr,

mʔhadsa:—it tarti:b il jo:mi.

suʔa:l kaʔlamna nnaharda ʃan it tarti:b il ʔjo:mi<sup>1</sup>. il wa:hid bi

jiʃmil e:h kull<sup>i</sup> jo:m. ʔul li haʔritak bi tiʃmil e:h?

gawa:b. ana b adris ʃarəbi kull<sup>i</sup> jo:m.

si:n.<sup>2</sup> la:, muʃ suʔa:li! bi tiʃmil e:h awwilma tisbaħ fi:s subħ,

wi baʃde:n ʔul li bit tarti:b, kull<sup>i</sup> ha:ga ʔawwil-bawwil.

gi:m.<sup>2</sup> lamm əsbəħ fi:s subħ<sup>i</sup> b albis hudu:mi.

si:n. səħħ! kull<sup>i</sup> wa:hid minna baʃdima jisbaħ fi:s subħ bi

jilbis hudu:mu. u baʃde:n bi niʃmil e:h?

gi:m. baʃdima nilbis bi niftər.

si:n. istanna ʃwəjja! baʃdima tisbaħ fi:s subħ wi ʔablma

tiftər, muʃ bi tigsil wiʃʃak?

gi:m. biʔ təbʃ! an aʃsil wiʃʃi ʔawi, w astahamma kaman.

si:n. nirgaʃ lil futu:r baʔa! bi tiʔtəru haʔritkum is sa:ʃa kam?

gi:m. bi niftər is sa:ʃa . . .

si:n. ʔul li, l inqliz (l imrika:n) bi jifʔəru badri ʃanna hina  
fiʃ ʃar?

gi:m. muʃ ʃairif (or m aʃʔərfi) tamam, ʃaləʃan baʃʔ in na:s bi

jifʔəru badri fiʃ ʃar<sup>i</sup> wil ʔərb, wi baʃʔuhum bi jifʔəru  
waxri.

si:n. da səħi:h. təjjib, baʃd il futu:r, muʃ bi tinzil wi b  
tuxrug barra?

gi:m. aiwa b anzil wi b axrug barra ʃaləʃan aru:h li ʃugli.

si:n. wi lamma r rə:gil juxrug barra, is sitti btaʃtu (iza ka:n  
ʃandu sitt!) bi tiʃmil e:h? bi tinzil wi tuxrug hi:ja  
wəjja:h?

gi:m. la:, ma b tinzil<sup>i</sup> wala b tuxrug<sup>i</sup> wəjja:h, ʃaləʃan bi  
tiʃmil<sup>3</sup> ʃugl il be:t.

si:n. wil xaddami:n, bi jiʃmilu e:h?—iʃmilni xadda:mak,  
təbba:x walla sufragi, tiʔul li e:h?

<sup>1</sup> jo:m “day”, ʔjo:mi (ʃ. joʔmijja, p. joʔmijjin) “daily”. Notice this very common and simple feature of Arabic, the -i termination (originally ijj) which turns substantives into adjectives—exactly corresponding, curiously enough, to English -y, e.g. ‘laban “milk”, ‘labani “milky”.

<sup>2</sup> si:n and gi:m, the initial letters of the two words suʔa:l and gawa:b.

<sup>3</sup> With bi this means “because she does . . .”; without, “in order that she may do”.

- A. I'd say to you: "Cook, go to market, buy everything for dinner and supper, and then come back immediately and cook the lunch".
- Q. "Very good, sir."—Now I am table-servant. "Any orders, sir?"
- A. "Table-man, clear the table, and then do the bedroom, sweep the house, swill the floors (tiles), open the windows, and . . ."
- Q. "Enough, enough, sir, that's too much for me. That work wants (needs) two servants, not one!"
- A. That's all right! "Here, you two, make the bedrooms, sweep the house, swill the floors, and open the windows."
- Q. "Yessir!" And Mistress Maryam, what does she say to her servant-girl?
- A. She says, "Girl, do the bedroom, sweep . . wash down . . open . .", &c.
- Q. And if the servant(s) is inexperienced and opens the windows when the weather is hot, what do you say?
- A. We say, "Don't open the windows when the day is hot. Shut them, stupid, don't open them!"
- Q. "Very good, sir. It shall be done (willingly)!—Is there anything else before we finish?"
- A. No, there isn't.
- Q. By your leave then ("permit me").
- A. Pray go if you *must*! ("Deign to depart—without being turned out.")

gi:m. aʔul lak "ja tɒbbax, uxruq (or ixruq) lis su:ʔ w ʔiftiri kulli ha:ga ʃalaxan il gada wil ʃaxa, u baʃde:n ʔirgaʃ ha:lan w ʔitbux (or w ʔutbux) il gada".

si:n. "ha:ʔdir ja si:di!"—dilwɒʔt and suf'ragi,— "itfɒʔʔɒl ja si:di!"

gi:m. "ja suf'ragi, ʃil ʔis sufra, u baʃde:n iʃmil ɒʔt in no:m, w ʔiknis il be:t, w ʔigsil il bala:t, w ʔiftaħ iʃ ʃababi:k, wi..."

si:n. bi zja:da bi zja:da ja si:di! da ktir ʃalajj! ʃuqli da biddu xaddame:n itnem muʃ xaddam wa:ħid!"

gi:m. maʃlehʃ! "ja ʔntu litne:n, iʃmil(u) ʔuwɒʔ in no:m, w ʔik'nisu l be:t, w ʔig'silu l bala:t, w ʔiftaħu ʃ ʃababi:k".

si:n. "ha:ʔdir ja sidna!" wis sitti marjim tiʔu:l eh lil bint il xaddama btaʃil ha?

gi:m. tiʔu:l, "ja bitt, iʃmili ʔɒʔt in no:m, w ʔik'nisi... w ʔig'sili... w ʔiftaħi..."

si:n. w ʔiza { ka:n il xaddam ʔaʃi:m, wi ʔiftaħ }  
 { ka:nit il xaddama ʔaʃi:ma, wi tiʔtaħ }  
 { ka:nu l xaddami:n ʔuʃa:m, wi ʔiftaħu }

iʃ ʃababi:k wi ʔd dinja ħarr, tiʔu:lu eh?

gi:m. niʔul lu "ma tiʔtaħ iʃ ʃababi:k wid dinja ħarr,  
 laha "ma tiʔtaħi:  
 luhum "ma tiʔtaħu:ʃ

ma tiʔfilhum ja ʃe:x! wala tiʔtaħ'humʃ."

ma tiʔfi'li:hum ja ʃe:xa! wala tiʔtaħi'humʃ."

ma tiʔfi'l:hum ja na:s! wala tiʔtaħuhumʃ."

si:n. "ha:ʔdir!! ʃala ʃeni w rɒ:si! (ʔenna w ru'sna!). wi ʃih ha:ga tanja ʃablima nixlɒs?"

gi:m. la ma ʃi:ʃ.

si:n. tɒjjib, is'maħ li!

gi:m. itfɒʔʔɒl min ʔer mɒtru:d!

*For Memory-work.*

The directions to the servants from the above dialogue.

<sup>1</sup> See note 2 on p. 63.

## For Conversational

## 1 (to 2).

## 1. Simple

Must you go out, Zaid?

la:zim 'tuxrug barra ja ze:d?  
 „ tux'rugi „ „ ze:nab?  
 „ tux'rugu „ „ gama:ʃa?

## 2. With

Do you go out every day?

bi tuxrug barra kullī jo:m?  
*etc.*

## 3. With bi,

„ „

inta\_b tuxrug barra kullī jo:m?  
 inti\_b tux'rugi „ „ „  
 intu\_b tux'rugu „ „ „

## 4. Impera-

Go out, Zaid!

'uxrug barra ja ze:d!  
 ux'rugi „ „ ze:nab.  
 ux'rugu „ „ gama:ʃa.

## 5. Indefinite,

Don't laugh at me!

ma tiḏ'ḥakʃi ʃalajja!  
 „ tiḏ'ḥa'ki:ʃ „ „  
 „ tiḏ'ḥaku:ʃ ʃale:na.

## 6. With suffix-

Do you recognize (know) me?

bi tiʃ'ropni ʔana mi:n.  
 bi tiʃ'ropu:na ilina mi:n.  
 bi tiʃro'fi:h hu:wa mi:n.  
 bi tiʃro'fi:ha hi:ja mi:n.  
 bi tiʃro'fuch hu:wa mi:n.  
 bi tiʃro'fuchum humma mi:n.

## 7. With suffixes,

Don't write me down on the list.

ma tiktib'ni:ʃ fil kaff.  
 ma tiktib'na:ʃ „ „  
 ma tiktibi'ni:ʃ „ „  
 ma tiktib'bi:ʃ „ „  
 ma tiktib'bu:ʃ „ „  
 ma tiktibu'ni:ʃ fil kaff.

Verb Drill.

2 (to 1).

3 (to everybody in general).

Indefinite.

aiwa la:zim 'axrug barra.

" " " " " " " " 'nuxrug "

səhi:hi la:zim 'juxrug barra.

" " 'tuxrug " " " jux'rug " "

bi.

aiwa 'b\_axrug barra kullī jo:m?  
etc.

səhi:hi bi juxrug barra kullī jo:m.  
etc.

elided.

aiwa ana b\_axrug barra kullī jo:m.

" " " " " "

" iħna\_b nuxrug " "

səhi:hi hu:wa\_b juxrug barra kullī jo:m.

səhi:hi hi:ja\_b tuxrug barra kullī jo:m.

səhi:hi humma\_b jux'rug barra kullī jo:m.

tive.

ħ\_axrug barra baʃde:n.

" " " " " "

ħa nuxrug " " "

ħa juxrug barra bukra.

ħa tuxrug " " "

ħa jux'rug " " "

negative.

ana ma b\_ʋd'ħakʃi ʃale:k.

" " " " ʃale:ki.

iħna ma\_b niđħakʃi ʃale:ku.

səhi:hi ma\_b jiđħakʃi ʃale:h.

" ma\_b tiđħakʃi ʃale:ha.

" ma\_b jiđħaku:ʃ ʃale:hum.

pronouns.

aiwa b\_aʃ'rofak kwajjis.

" bi niʃ'rofakum "

" b\_aʃ'rofak "

" b\_aʃ'rofha "

" bi niʃ'rofu "

" bi niʃ'rofhum "

maʃlu:m bi jiʃ'rofu.

" bi jiʃ'ro'fu:hum.

" bi tiʃ'rofu.

" bi tiʃ'rofha.

" bi jiʃ'ro'fu:h.

" bi jiʃ'ro'fu:hum.

negative.

tojjib m\_akti'bakʃ.

" m\_aktib'ku:ʃ.

" m\_aktib'ki:ʃ.

" m\_aktibu:ʃ.

" ma niktibu:ʃ.

" ma niktib'bakʃ.

maʃlu:m ma jikti'bu:ʃ.

" " jiktib'hum:ʃ.

" " tiktib'ha:ʃ.

" " tiktib'bu:ʃ.

" " jikti'buhʃ.

" " jiktib'uhʃ.

*Towards Composition.*

When I go to the pyramids (ḥarṣm), I ride the tram from the Ataba and get down at Mina House (mi:na'haus). By the way ('ḥa(:)kim) the tea at Mina is very good—one always drinks tea there—complet not simple!<sup>1</sup> After—or before—drinking tea I go up (pṭlaṣ) the Great Pyramid and come down it again. And perhaps I go inside. And often one rides a donkey or a camel in order to see the Sphinx (abu l ho:l). And after all that it will be sunset, and I return to Cairo, riding the tram as before (ḥarḍu).

<sup>1</sup> gumble: muf sambil.

*For Systematic Grammar.*

(1) Write out in the old grammar form (if you so desire) the whole Indefinite and Imperative of one verb, from the Verb-Drill, *with accents*: (a) simple, (b) with negative, (c) with suffix-pronoun of object, (d) with pronoun and negative. (The last two are too complicated to do out in full. Typical specimens are sufficient.)

(2) Notice that the vowels may be i—a, i—u (alternatively u—u), or i—i. There is no intelligible rule governing these possibilities, so every verb must just be learned separately.

(3) The first vowel of the first-person-sing. of every Indefinite is invariably a, as this vowel stands for ana.

(4) Notice the shiftings of the accent through the successive suffixing of the pronouns and the ʃ:—'tiftaḥ—tif'taḥu; 'tiftaḥ—ma tif'taḥʃ; tif'taḥu—ma tifta'ḥu:ʃ—ma tiftaḥu'humʃ.

<sup>1</sup> Note particularly how the feminine pronoun is changed when negated, aʃ'rofik . . . mʃaʃ'rofki:ʃ; cp. ʃandik . . . ma ʃandiki:ʃ.



## CHAPTER XVIII

[Grammatical Scheme:—The Past of the “Strong” Triliteral Verb.]  
*The Daily Round once more.*

- Q. Let us return to the order of the day.—What, then, did you do yesterday according to that order?
- A. When I got up in the morning I put on my clothes and my boots.
- Q. Did you not, before dressing, wash your face (bathe)?
- A. Oh yes, before I dressed I washed my face (bathed).
- Q. Did you all breakfast together?
- A. Yes, we all breakfasted together.
- Q. Did you go downstairs and go out together?
- A. No, we neither went downstairs nor did we go out together; X went separately, Y went separately, and the others went separately.
- Q. I hope the servant(s) did not open the windows if the weather was hot!
- A. No, thank goodness, he (she, they) shut them up and did not open them.
- Q. Fine, fine! that servant of yours must be a good one, and one that pays attention!

18. fəsl nimrit tamanta:far.

il fiql il ma:di.

it tarti:b il jo:mi kaman marra.

si:n. xallina nirgaḡ lit tarti:b il jo:mi. baḡa mbasriḡ ḡamalt  
(ḡamalti, ḡamaltum) e:h ḡasab it tarti:b da?

gi:m. lamma sɔbaḡit<sup>i</sup> fis subḡ libist<sup>i</sup> ḡdu:mi wi ga:ḡmiti.

si:n. muḡ ḡablima lbist<sup>i</sup> ḡḡsalt<sup>i</sup> wiḡḡak (istaḡamme:t)?

gi:m. sɔḡi:ḡ, ḡablima lbist<sup>i</sup> ḡḡsalt<sup>i</sup> wiḡḡi (istaḡamme:t) u baḡdi  
kull<sup>i</sup> da, fiḡirt.

si:n. fiḡirtu kul'lukum sawa?

gi:m. aiwa, fiḡirna kul'lina sawa.

si:n. wi nziltu wi xɔɔɔɔtu sawa?

gi:m. la ma nzil'naḡ wala xɔɔɔɔ'naḡ sawa,

bass<sup>i</sup> fula:n nizil wi xɔɔɔɔ  
fula:na nizlit wi 'xɔɔɔɔgit } ?kull<sup>i</sup> wa:ḡid li wa:ḡidu.  
il tanḡin nizlu wi 'xɔɔɔɔgu }

si:n. in ja ?allɔ: il xadda:m ma jkunḡ fataḡ  
xadda:ma ma tkunḡ fataḡit } iḡ ḡababi:k  
xaddami:n ma jkunūḡ fataḡu: }

wid diḡja ḡarr!

gi:m. il ḡamdu lillaḡ! ḡa'falhum wala fataḡihumḡ!

ḡafa'lithum wala fataḡit/humḡ!

ḡafalu:hum wala fataḡihumḡ!

si n. ḡa:l ḡa:l! la:zim

{ il xaddam bita:ḡak da gaḡaḡ wi wa:xid ba:lu!  
il xadda:ma btaḡtak di gaḡaḡ wi wa:xda 'balha!  
il xaddamin bitu:ḡak do:l gidḡa:n wi wa:xdi'n balhum!

## For Conversational

## 1. Past,

Did you open the door of the house, Zaid?	fa'tahtī baib il beṭ ja ze:d ?
	fa'tahtī " " " ze:nab ?
	fa'tahtu " " " gama:ʕa ?

## 2. Past,

Did you catch the ball, Zaid?	mī'sikt il koura ja ze:d ?
	mī'sikti l " " ze:nab ?
	mī'siktu l " " gama:ʕa ?

## 3. Negative.

Didn't you open the window, Zainab?	ma fa'tahtīf il beṭ ja ze:d ?
	" fatahtī:ʃ " " ze:nab ?
	" fatahtū:ʃ " " gama:ʕa ?

## 4. Negative.

Didn't you play football that day?— I never played football in my life.	ma lʕibtīf il koura jo'mha ?
	ma lʕibtī:ʃ " "
	ma lʕibtū:ʃ " "

## 5. With Suffix-

Did you write me down on the list?	katab'tini fil kaʃfī ja ze:d ?
	(Same, female speaker)
	katabti:h fil kaʃfī ja ze:nab ?
	katabti:ha " "
	katab'tu:h " ja gama:ʕa ?
	kabtu:na " "

## 6. With Suffix-

Didn't you, etc.	ma katabti'ni:ʃ fil kaʃfī ja ze:d ?
	(Same, female speaker)
	ma katab'tihʃ fil kaʃfī ja ze:nab ?
	" katabti'ha:ʃ " "
	" katab'tuhʃ " ja gama:ʕa ?
	" katabtu'ha:ʃ " "
	" katabtu'ni:ʃ " "
	(Same, female speaker)

*Verb Drill.*

*Simple. a—a.*

aiwa, fa'taht<sup>i</sup> ba:b il be:t.

" fa'tah<sup>"</sup>na ba:b il be:t.

sɔhi:h 'fatah ba:b il be:t.

" 'fatahit " "

" 'fatahu " "

*Simple. i—i.*

aiwa, mi'sikt il ko:ra.

" mi'sikna il ko:ra.

sɔhi:h 'misik il ko:ra.

" 'miskit " "

" 'misku " "

*a—a.*

la:, ma fa'tahtif il be:t.

" ma fatah'na:f il be:t.

sɔhi:h ma fa'tahf il be:t.

" " fata'hif il be:t

" " fata'huf !

*i—i.*

'ʃumri<sup>1</sup> ma l'ʃibtif il ko:ra.

'ʃum'rina<sup>1</sup> ma l'ʃib'na:f il ko:ra.

'ʃumru<sup>1</sup> ma l'ʃibf il ko:ra !

'ʃum'rɔha<sup>1</sup> ma liʃ'bitf il ko:ra !

'ʃum'ruhum<sup>1</sup> ma liʃ'bu:f il ko:ra !

*Pronouns.*

ai naʃam ka'tabtak.

" ka'tabtik.

" ka'tabtu.

" katab'taha.

" katab'na:h.

" katabna:ku.

maʃlu:m 'katabu.

" ka'tabha.

" kata'bitu.

" kata'bitha.

" kata'bu:h.

" katabu:hum.

*Pronouns, negative.*

la:, ma katab'takf !

" katabti'ki:f !

" katab'tu:f.

" katabta'ha:f.

" katabnahf.

" katabna'ha:f.

" katab'nakf.

" katabna'ki:f.

ma kata'bu:f iz za:j !

" katab'ha:f "

" katabi'tu:f "

" katabit'ha:f "

" kata'buhf "

" katabu'ha:f "

" kata'bukf " (to 1).

" katabu'ki:f " (to 1).

<sup>1</sup> The negative with *ma* and *f* is sometimes applied to these expressions, thus *ma ʃum'ri:f fuʃi ha:ga zaji di !* ; and so for the rest.

*For Memory-work.*

lamma subaḥṭi<sup>i</sup> fis subḥ innaharda qusalt<sup>i</sup> wiṣṣi wi l'ḥisti  
 hdu:ni wi ffirt<sup>i</sup> wujja n na:s it tanjin. wi baṣde:n ni'zilti w  
 xp'rogti w ṣa'malt<sup>i</sup> fuḡli. wi baṣdi kida r'qiṣti lil be:t is  
 sa:ṣa waḥida.

*For Composition.*

Take the piece on p. 74 and narrate it in the past, "yesterday I . . .", substituting past-definite verbs for the indefinites wherever suitable.

For the way to narrate a similar piece when *customary past* action is intended ; see p. 101.

*For Systematic Grammar.*

(1) Write out this tense, with pronouns, negatives, *etc.*, as before.

(2) Notice the vowel possibilities in this tense are two only, *i—i*, *a—a*.<sup>1</sup>

(3) Notice that the *i—i* form has two peculiarities due to elision ; e. g.

(i) *'rikibu*, *'rikibit* become *rikbu*, *rikbit*.

(ii) the first *i* is elided after a word ending in a vowel, provided its own syllable is unaccented, e. g. *inta r'kibt*, *iħna r'kibna*, *etc.*, but *hu:wa 'rikib*.

(4) There is no rule determining which vowelling in the Past goes with which in the Indefinite. All the six possibilities except one are quite common, viz.

*a—a* and *i—a* as *fataħ*, *jiftaħ*.

*a—a* and *i—u* as *ʔabax*, *jiftbux* (*or jufbux*).

*a—a* and *i—a* as *ʔafal*, *jiʔfil*.

*i—i* and *i—a* as *fihim*, *jifham*.

*i—i* and *i—i* as *nizil*, *jinzil*.

(5) Notice again the shiftings of the accents, and in particular notice :

*'fataħ* "he opened"

*'fataħu* "he opened it", *or* "they opened"

*ma fataħu:f* "he did not open it", *or* "they did not open"

*ma fataħuhf*<sup>2</sup> "they didn't open it";

and similarly

*jiftaħu* "he opens it" *or* "they open"

*ma jiftaħu:f* "he doesn't open it" *or* "they don't open"

*ma jiftaħuhf*<sup>2</sup> "they don't open it".

<sup>1</sup> A very few in *u—u* are found, e. g. *xulus* "it was finished".

<sup>2</sup> *ma fataħuhu:f*, *ma jiftaħuhu:f* are used by some speakers.

## CHAPTER XIX

[Grammatical Scheme:—Verb followed by Indirect Object, in Dative.]

SCENE, a Classroom.

A MASTER. A PUPIL.

P. Excuse me from this period, sir. I want to go out.

M. I won't excuse you: it's not nearly time for the bell, and you've only just come in. Moreover I gave you leave yesterday, and how shall I give it you again to-day? Haven't I often told you that "the head of the idle is the house of the Devil", and you didn't listen to me? Why, you're exactly (as the proverb has it) "like cattle, waiting for the word 'Wo!'". Now aren't you?

P. Never mind, sir. If you won't allow me, you won't. Thanks very much all the same.

*For Composition.*

Allow me, madam, to open the box (ṣilba) for you. I must not open it for you? Why? Pray, do let me.

(She is afraid that when she lets me open the box for her, I'll open it violently (biz zur) and break it (akassar) for her. That's why she said, "Don't open it for me").

Ah, there's the locksmith (kawali:ni): kindly<sup>1</sup> call him (tin'dah lu) and give it him.<sup>2</sup>—He will open it for you, madam, since (mada:m) you won't let us open it, for fear that we should break it for you.

"Thanks very much all the same."

Don't mention it. Thank you.

<sup>1</sup> 'tibʿa (see p. 67).

<sup>2</sup> tiddi'ha: lu (see p. 137).

19. fəsl nimrit tisaʔta:ʃar.

il fiʃl il mitʃaddi bi ʔarf il garr.

maʃhad fi maktab.

xo:ga. tilmi:z.

tilmi:z. is'maħ li mil his-sə di j\_afandi! bidd\_axrug.

xo:ga. m\_asmaħ'lakʃ, liʔinn il garəs lissa badri, w\_inta da:xil  
dilwəʔt\_aho. wi kaman samaħ'ti lak\_imba:riħ, w\_as'maħ  
lak\_innaharda\_zza:j? ma ʔulti lakʃi marro:t kiti:r inni  
"ro:s il kasla:n be:t if\_ʃetə:n", w\_inta ma\_smiʔti li:ʃ?  
mahu\_nta ʃala roʔj il masal "zajj il baha:jim mistanni  
ʔo:lit 'jiss!'" kida walla ʔe:ħ?

tilmi:z. maʃleħʃ\_j\_afandi; ma tismaħ 'li:ʃ, ma tismaħ 'li:ʃ. kattar  
xe:ro:k ʃala kulli ʔa:l.

*For Memory-work.*

The proverbs (from ma ʃult lakʃ . . .).

*For Conversational Verb Drill.*

The student is not advised to plod through all the following verb-combinations continuously. But inasmuch as all these expressions do often occur, and the tongue simply cannot be got round them without definite practice, he is emphatically advised to get through them all in time.

*Imperative and Indefinite.*

1. *With Dative.*

1.	2.	3.
if'taħ li ja ze:d!	af'taħ lak ʔa:lan ja si:di!	jif'taħ lu ʔa:lan.
ifta'ħi:li ja ze:nab!	af'taħ lik ʔa:lan ja sitti!	tif'taħ laha ʔa:lan.
ifta'ħi_lha ja ze:nab!	" laha "	" " " " "
ifta'ħi_nna <sup>1</sup> ja ze:nab!	" lukum ʔa:lan ja sijadna!	" lukum ʔa:lan
ifta'ħu_lha ja gama:ʃa.	nif'taħ laha ʔa:lan ja sijadna!	jifta'ħu_lhum "
ifta'ħu_nna " "	nif'taħ lukum ʔa:lan ja sijadna!	jifta'ħu_lku "(to l.)

<sup>1</sup> For iftaħi\_lna.



2. *With Dative, Negative.*

1.	2.	3.
ma tiftaḥi 'lu:f ja ze:d !	tojjiḥ m_aftaḥi 'lu:f.	ma jiḥtaḥi 'lu:f le:h !
„ tiftaḥi la'ha:f „	„ m_aftaḥi la'ha:f.	ma jiḥtaḥi la'ha:f le:h !
„ tiftaḥi 'lu:f ja ze:nab.	„ m_aftaḥi 'lu:f.	ma tiftaḥi 'lu:f le:h !
„ tiftaḥi l'ha:f ja ze:nab.	„ m_aftaḥi la'ha:f.	ma tiftaḥi la'ha:f le:h !
ma tiftaḥi 'li:f ja ze:nab ?!	la: m_aftaḥi 'lak:f !	ma tiftaḥi 'lu:f le:h !
(Same, feminine speaker)	la: m_aftaḥi li'ki:f !	ma tiftaḥi laha:f le:h !
ma tiftaḥi n'na:f ja ze:nab ?!	la: m_aftaḥi lu'ku:f !	ma tiftaḥi lu'hum:f le:h !
„ tiftaḥu 'lu:f ja gama:ʃa ?!	la: ma niḥtaḥi 'lu:f !	ma jiḥtaḥu 'lu:f le:h !
„ tiftaḥu l'ha:f ja gama:ʃa ?!	la: ma niḥtaḥi la'ha:f !	ma jiḥtaḥu l'ha:f le:h !
„ tiftaḥu l'hum:f ja gama:ʃa ?!	la: ma niḥtaḥi lu'hum:f !	ma jiḥtaḥu l'hum:f le:h !

*The same, Past.*1. *With Dative.*

fataḥti li ja ze:d ?	aiwa fataḥti lak.	maʃlu:m fa'taḥi lu.
fataḥti: li ja ze:nab ?	„ fataḥti lik.	„ fataḥit lu.
fataḥti l'ha ja ze:nab ?	„ fataḥti l'ha.	„ fataḥit laha.
fataḥti nna „	„ fataḥti lkum.	„ fataḥit luhum.
fataḥtu l'ha ja gama:ʃa ?	„ fataḥna l'ha.	„ fataḥu l'ha.
fataḥu una „	„ fataḥu lku.	„ fataḥu lhum.

2. *With Dative, Negative.*

ma { fataḥti lu:f ja ze:d ?	la: ma fataḥti lu:f.	ma fataḥi 'lu:f le:h ?
„ { fataḥti l'ha:f „	„ „ fataḥti l'ha:f.	„ fataḥi la'ha:f le:h ?
„ { fataḥti lu:f ja ze:nab ?	„ „ fataḥti lu:f.	„ fataḥit lu:f „ ?
„ { fataḥti l'ha:f ja ze:nab ?	„ „ fataḥti l'ha:f.	„ fataḥit la ha:f „ ?
ma fataḥti li:f ja ze:nab ?!	„ „ fataḥti lak:f.	„ fataḥit lu:f „ ?
(Same, fem. speaker)	„ „ fataḥti lki:f.	„ fataḥit laha:f „ ?
ma fataḥti unaf ja ze:nab ?!	„ „ fataḥti lku:f.	„ fataḥit luhum:f le:h ?
„ fataḥtu lu:f ja ze:nab ?	„ „ fataḥna lu:f.	„ fataḥu lu:f le:h ?
„ fataḥtu l'ha:f ja ze:nab ?	„ „ fataḥna l'ha:f.	„ fataḥu l'ha:f le:h ?
„ fataḥtu l'hum:f ja ze:nab ?	„ „ fataḥna l'hum:f.	„ fataḥu l'hum:f le:h ?

*For Systematic Grammar.*

We have here to notice that **l** with its pronoun (e. g. **lak**) is as accentless as an ordinary suffix (e. g. **-ak**) ; that it throws accent on to the preceding syllable, as suffixes do ; and that in the negative the **ʃ** includes it together with the verb. In every respect, therefore, it acts as a *dative* pronominal suffix, and but for loss of clearness it would be more consistent to write **m aftaḥ'lakʃ**, **ma jiftaḥul'ha:ʃ** instead of separating the verb from its dative.

The chief points to notice specially are the accent-shifts, and the elision of **i**, **u** in **lina** and **lukum** when a vowel precedes.

*Verbs taking Direct and Indirect Objects : Suffixes of Accusative and Dative combined.*

Unfortunately we are not yet at the end of the combinations introduced by suffixing, for some verbs take both an accusative direct object and a dative indirect, and the combinations of the suffixes consequent thereon, with and without negative, run into hundreds ! The following tables are not complete, but a very careful selection has been made so as to illustrate the perfectly regular, if at first sight complicated, way in which the language solves the problem of this combination.

The masculine objective suffix may stand for "door".

The feminine	"	"	"	} "doors".
The plural	"	"	"	

*Imperative and Indefinite with Suffix and Dative.**Addressed to a boy.*

1.	2.	3.
ifta'hu: li ja ze:d !	afta'hu: lak ha:lan !	jifta'hu: lu ha:lan !
iftahi'ha: li ,,	aftahi'ha: lak ,, [lik]	[jifta'hu lha]
ifta'hu nna <sup>1</sup> ja ze:d !	afta'hu lkum ,,	jiftahi'ha: lu ha:lan !
iftahi'ha nna ,,	aftahi'ha lkum ha:lan !	[jiftahi'ha lha]
ifta'hu hum lina ,,	afta'hu hum lukum ,,	jifta'hu lhum ha:lan !
		jiftahi'ha lhum ,,
		jifta'hu hum luhum
		ha:lan !

*Addressed to a girl.*

ifta'hih li ja ze:nab !	As above.	As above, with t for j.
iftahi'ha: li ,,		
ifta'hih lina ,,		
iftahi'ha nna ja ze:nab !		
iftahi'hum lina ,,		

*Addressed to several.*

ifta'kuh li ja gama:ʕa !	nifta'ku: lak ha:lan !	jifta'kuh lu ha:lan !
ifta'ku'ha: li ,,	niftahi'ha: lak ,, [lik]	[jifta'kuh laha]
ifta'kuh lina ,,	nifta'ku lkum ha:lan !	jifta'ku'ha: lu ha:lan !
ifta'ku'ha nna ,,	niftahi'ha lkum ,, [lik]	[jifta'kuha lha]
ifta'ku'hum luhum ja	nifta'ku'hum luhum	jifta'ku'ha lhum ha:lan !
gama:ʕa !	ha:lan !	jifta'ku'hum luhum
		ha:lan !

<sup>1</sup> For ifta'hu lna, by attraction, and so in similar cases in these dative tables.

*The same, Negative.*

*Addressed to a boy.*

1.

2.

3.

ma tiftaḥu 'li:f ja ze:d ? (Same, fem. speaker)	lat m_aftaḥu 'lak:f !	ma jiftaḥu 'lu:f le:h ?
ma tiftaḥiha li:f ja ze:d ?	„ m_aftaḥu lki:f !	ma jiftaḥu l'ha:f le:h ?
ma tiftaḥu n'na:f „	„ m_aftaḥha lki:f !	ma jiftaḥha l'ha:f „
ma tiftaḥa n'na:f „	„ m_aftaḥu lku:f !	ma jiftaḥu lhumfi „
ma tiftaḥhum li'na:f „	„ m_aftaḥha lku:f !	ma jiftaḥha lhumfi „
	„ m_aftaḥhum lu'ku:f !	ma jiftaḥhum lu'humfi le:h ?

*Addressed to a girl.*

ma tiftaḥih 'li:f ja ze:nab ?	As above.	As above, with t for j.
ma tiftaḥiha 'li:f „		
ma tiftaḥih li'na:f „		
ma tiftaḥiha n'na:f ja ze:nab ?		
ma tiftaḥihum li'na:f ja ze:nab ?		

*Addressed to several.*

ma tiftaḥuh li:f ja gama:ʒa ? (Same, fem. speaker)	la: ma niftaḥu 'lak:f !	ma jiftaḥuh 'lu:f le:h ?
ma tiftaḥuha li:f ja	la: ma niftaḥu l'ki:f !	ma jiftaḥuh laha:f le:h ?
gama:ʒa ?	la: ma niftaḥha lki:f !	ma jiftaḥuha lha:f „ ?
ma tiftaḥuh lina:f ja gama:ʒa ?	la: ma niftaḥu lku:f !	ma jiftaḥuh lu'humfi le:h ?
ma tiftaḥuhum lina:f ja gama:ʒa ?	la: ma niftaḥhum lku:f !	ma jiftaḥuhum lu'humfi le:h ?

*Past, with Suffix and Dative.*

*Addressed to a boy.*

1.	2.	3.
fatah'tu: li ja ze:d?	aiwa fatahtu: lak.	maʕlu:m fatahu: lu!
(Same, fem. speaker)	„ fatahtu: lik.	„ fatahu lha!
fatahta'ha: li ja ze:d?	„ fatahtaha: lik.	„ fatah'ha lha!
fatah'tu nna „ ?	„ fatah'tu lku.	„ fata'hu lhum!
fatahta'ha nna „ ?	„ fatahta'ha lku.	„ fatah'ha lhum!
fatahtu'hum lina ja ze:d?	„ fatahtu'hum lukum.	„ fatah'hum luhum!

*Addressed to a girl.*

fatah'tih li ja ze:nab?	As above.	maʕlu:m fatahi'tu: lu!
(Same, fem. speaker)		„ fatahi'tu lha!
fatahtiha: li ja ze:nab?		„ fatahit'ha lha!
fatah'tih lina „		„ fatahi'tu lhum!
fatahti'ha nna „		„ fatahit'ha lhum!
fatahti'hum lina „		„ fatahit'hum luhum!

*Addressed to several.*

fatah'tuh li ja gama:ʕa?	aiwa fatahnah lak.	maʕlu:m fata'huh lu!
(Same, fem. speaker)	„ fatahnah lik.	„ fata'huh laha!
fatahtu'ha: li ja gama:ʕa?	„ fatahnaha: lik.	„ fatahuha lha!
fatah'tuh lina „	„ fatah'nah luku.	„ fatahuh luhum!
fatahtu'ha nna „	„ fatahna'ha lku.	„ fatahuha lhum!
fatahtu'hum lina „	„ fatahna'hum lukum.	„ fatahu'hum luhum!

*The same, Negative.*

*Addressed to a boy.*

1.

2.

3.

ma fatahtu 'li:f ja ze:d ? (Same, fem. speaker)	la: ma fatahtu 'lakf !	ma fatahtu lu:f le:h ?
ma fatahtaha 'li:f ja ze:d ?	„ fatahtu l'ki:f !	„ fatahtu lha:f le:h ?
ma fatahtu n'na:f „	„ fatahtaha l'ki:f !	„ fatahtaha l'ha:f „
ma fatahtaha n'na:f „	„ fatahtu l'ku:f !	„ fatahtu l'humfi le:h ?
ja ze:d ?	„ fatahtaha l'ku:f !	„ fatahtaha lhumfi „
ma fatahtuhum lu'humf	„ fatahtuhum	„ fatahtuhum lu'humfi
ja ze:d ?	lu'humf !	le:h ?

*Addressed to a girl.*

ma fatahtih 'li:f ja ze:nab ? (Same, fem. speaker)	As above.	ma fatahtu lu:f le:h ?
ma fatahtiha 'li:f		ma fatahtu lha:f le:h ?
ja ze:nab ?		ma fatahtiha l'ha:f
ma fatahtih li'na:f		le:h ?
ja ze:nab ?		ma fatahtu l'humfi
ma fatahtiha n'na:f		le:h ?
ja ze:nab ?		ma fatahtiha l'humfi
ma fatahtihum li'na:f		le:h ?
ja ze:nab ?		ma fatahtihum
		lu'humfi le:h ?

*Addressed to several.*

ma fatahtuh 'li:f	la: ma fatahtinah 'lakf !	ma fatahtuh lu:f le:h ?
ja gama:ʒa ? (Same, fem. speaker)	„ fatahtinah li'ki:f !	ma fatahtuh laha:f le:h ?
ma fatahtuha 'li:f	„ fatahtinaha	ma fatahtuha lha:f „ ?
ja gama:ʒa ?	l'ki:f !	
ma fatahtuh li'na:f	„ fatahtinah	ma fatahtuh luhumfi
ja gama:ʒa ?	lu'ku:f !	le:h ?
ma fatahtuha n'na:f	„ fatahtinaha	ma fatahtuha lhumfi
ja gama:ʒa ?	l'kumf !	le:h ?
ma fatahtuhum li'na:f	„ fatahtinahum	ma fatahtuhum luhumfi
ja gama:ʒa ?	lu'kumf !	le:h ?

## CHAPTER XX

*The NUMERALS.**Days of Week. Months. Seasons of the Year.**A. Numerals from 1 to 10.*

1. The prayer of the Christians, on which day of the week is it?  
—The Christians' prayer is on Sunday.  
[*The Teacher.* Exactly. And with the Mohammedans  
Friday, and the Jews Saturday.]
2. And the day which is after Sunday, what is its name?—  
After Sunday is Monday.
3. And after Monday, what?—After Monday comes Tuesday.
4. How many days are there from Sunday to Tuesday?—From  
Sunday to Tuesday there are three days.
5. How much do two piastres and one make?—Two piastres and  
one make three piastres.
6. How many Caliphs are there after Mohammed?—Three  
"good" Caliphs, they being Abu Bakr, Omar, and Osman.
7. What is this! Is Ali not among them?—Yes, true! I am  
wrong. So, then, they become *four* Khalifas.
8. How many piastres are there to the franc in Egypt?—There  
are four piastres to the franc.
9. How many seasons are there in the year?—(There are) in it  
four seasons.
10. And every season of them, (there are) in it how many months?  
—... three months.
11. How many days are there between Sunday and Wednesday?  
—... four days.
12. How many persons wrote the gospels which (are) in the New  
Testament?—They who wrote the gospels (are) four persons,  
namely Matthew, Mark, Luke, and John.
13. How many piastres are there to the shilling?—Five piastres  
go to the shilling.
14. From Monday to Friday how many days are there?—... five  
days.
15. How many months are there from January to May?—... five  
months.
16. How many months are there in the half-year?—Half a year  
is six months.
17. Tell me their name(s), of your favour (= if you please).—  
Their name(s) are January, etc., and May, etc.
18. How many piastres go to  $1\frac{1}{2}$  francs?—Six piastres.



20. fəsl nimrit ʔifri:n.

aʔda:d. ajja:m l isbu:ʔ. if ʔuhu:r. fusu:l is sana.

A. il ʔaʔda:d min wa:hid li haddi ʔafara.

1. is sola' ʔand il masi:hiiji:n f anhe jo:m mil gumʔa?—is sola ʔand il masi:hiiji:n fi jo:m il hadd.
- [il m<sup>o</sup>ʔallim. tamam. wi ʔand il muslimi:n jo:m il gumʔa, wil jahud jo:m is sabt.]
2. w il jo:m illi baʔd il hadd ismu ʔe:h?—baʔd il haddi jo:m l itne:n.
3. wi baʔdi l itne:n e:h?—baʔdi l itne:n jo:m it tala:t.
4. mil haddi lit tala:t kam jo:m?—mil hadd li t tala:t ta'latt ijja:m.
5. ʔirfe:n wi ʔirʔ jibʔu kam?—ʔirfe:n wi ʔirʔ jibʔu ta'lat ʔuru:ʔ.
6. kam xali:fa baʔdi m hammad?—ta'lat xulafa roʔdi:n, wi humma ʔabu bakr, wi ʔumar, wi ʔusma:n.
7. d eh da! wi ʔali muʔ wojjahum?—aiwa sohi:h ana goʔe:n! ʔala kida jibʔu ʔarbaʔ xulafa.
8. l afronk fi mo:si kam ʔirʔ?—l afronk ʔarbaʔ ʔuru:ʔ.
9. is sana fi:ha kam fəsl?—fi:h(a) arbaʔ fusu:l.
10. wi kull fəsl minhum kam fahr?—kull fəsl minhum talatt uʃhur.
11. be:n il haddi wi l arbaʔ kam jo:m?—be:n il haddi wi l arbaʔ ar'baʔt ijja:m.
12. kam nafar katabu l bafajir illi fil ʔahd il gidi:d?—illi katabu l bafajir ʔar'baʔt nfa:r, wi humma matta wi murʔus wi lu:ʔa wi ju:ʔanna.
13. if fillin kam ʔirʔ?—if fillin xa'mas ʔuru:ʔ.
14. min l itne:n lil gumʔa kam jo:m?—min l itne:n lil gumʔa xa'mast ijja:m.
15. kam fahr min jana:jir li ma:ju?—min jana:jir li ma:ju xa'mast uʃhur.
16. nu:ssi sana kam fahr?—nu:ssi sana sitt uʃhur.
17. ʔul li ʔala s'muhum min foʔlak.—jana:jir, wi fibro:jir, wi mars, wi ʔabri:l, wi ma:ju, wi junju.
18. l afronk wi nu:ssi kam ʔirʔ?—l afronk wi nu:ssi sitt ʔru:ʔ.

<sup>1</sup> This word for prayer means properly *liturgical* prayer, whether public or private.



19. How many days are there from Sunday to Friday?—... six days.
20. How many days are there in the week?—... seven days.
21. Which is the last day of the seven?—The last day of the week is Saturday.
22. Four piastres plus three make how many?—Seven piastres.
23. How many piastres go to two francs?—Eight piastres to two francs.
24. How many months are there from January to (= as far as) August?—... eight months.
25. Tell me about the last two of them.—The last two are July and August.
26. Tell me the name(s) of the seasons of the year.—The first season of them is called spring, and the second of them is summer, *etc.*, *etc.*
27. How many people (*or* individuals) were there in Noah's ark?—Eight people (*or* individuals).
28. How many piastres are there in a shilling and a franc?—In one shilling and one franc there are nine piastres.
29. And how many months are there from January to September?—From January to September there are nine months.
30. Half a dollar (makes) how many piastres?—Half a dollar ten piastres.
31. From March to the end of the year is how many months?—From March to the end of the year is ten months.
32. Please (*lit.* of your goodness) tell me the names of the four last of them.—The names of the four last of them are September, and October, and November, and December.
33. Tell me the names of the days of the week, all of them.—Sunday, and Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday.
34. What do we call the fraction (= part) of each number? —  

The (one) part of 10 we call a tenth.
“ “ “ “ 9 “ “ “ ninth.
“ “ “ “ 8 “ “ “ an eighth.
“ “ “ “ 7 “ “ “ a seventh.
“ “ “ “ 6 “ “ “ sixth.
“ “ “ “ 5 “ “ “ fifth.
“ “ “ “ 4 “ “ “ fourth.
“ “ “ “ 3 “ “ “ third.

19. mil *ħaddi* lil *gumṣa* kam *jo:m*?—mil *ħaddi* lil *gumṣa* *sitt* *ijja:m*.
20. il *gumṣa* *fi:ha*<sup>1</sup> kam *jo:m*?—il *gumṣa* *sa'baṣṭ* *ijja:m*.
21. *a:xir* *jo:m* *fi:ha* *?eh* *hu:wa*?—*a:xir* *jo:m*<sup>2</sup> *fil* *usbu:ṭ* *jo:m* *is* *sabt*.
22. *arbaṣ* *?uru:f* *wi* *talata* *jib?u* kam *?irf*?—*sabaṣ* *?uru:f*.
23. *l* *afroṇke:n* kam *?irf*?—*l* *afroṇke:n* *taman* *?uru:f*.
24. kam *fahr*<sup>3</sup> *min* *jana:jir* *li* *ħadd* *agustus*?—*min* *jana:jir* *li* *ħadd* *agustus* *taman't* *uṣhur*.
25. *?ul* *li* *ṣala* *litne:n* *l* *axro'nijji:n* *minhum*.—*litne:n* *l* *axro'nijji:n* *julju* *w* *agustus*.
26. *?ul* *li* *ṣala* *smi* *fusu:l* *is* *sana*.—*?awwil* *fosi*<sup>4</sup> *minhum*, *ismu* *r* *robi:ṭ*, *wi* *ta'nihum* *is* *se:f*, *wi* *ta'lithum* *il* *xro:f*, *wi* *ro'biṣhum* *if* *sita*.
27. *ka'n* *fiḥ* kam *ṣaxs*<sup>5</sup> *fi* *fulki* *nu:h*?—*ta'manti* *ṣxw:s*<sup>4</sup>.
28. *fiḥ* kam *?irfi* *fi* *ṣillin* *wi* *froṇk*?—*fi* *ṣillin* *wi* *froṇk* *ti'saṣ* *?uru:f*.
29. *wi* kam *fahr* *min* *jana:jir* *li* *sibtimbir*?—*min* *jana:jir* *li* *sibtimbir* *ti'saṣ* *uṣhur*.
30. *nus-si* *rija:l* kam *?irf*?—*nus-si* *rija:l* *ṣaṣar* *?uru:f*.
31. *min* *ma:ris*<sup>5</sup> *li* *?a:xir* *is* *sana* kam *fahr*?—*min* *ma:ris* *li* *?a:xir* *is* *sana* *ṣaṣar't* *uṣhur*.
32. *min* *foṭlak* *?ul* *li* *ṣala* *sm* *il* *arbaṣa* *l* *?axro'nijja* *minhum*?—*ism* *il* *arbaṣa* *l* *?axro'nijja* *minhum* *sibtimbir*, *w* *ikto:bar* *wi* *nu:fimbir* *wi* *disimbir*.
33. *?ul* *li* *ṣala* *sm* *ijja:m* *l* *usbu:ṭ* *kulluhum*.—*il* *ħadd*, *wi* *l* *litne:n*, *wi* *talat*, *wi* *l* *arbaṣ*, *wi* *xami:s*, *wi* *gumṣa*, *wi* *sabt*.
34. *il* *guz* *min* *kulli* *ṣadad* *ni?u:l* *ṣale:h* *?e:h*?—  
*il* *guz* *min* *ṣaṣara* *ni?u:l* *ṣale:h* *ṣuṣr*.  

<i>w</i>	<i>il</i>	<i>"</i>	<i>"</i>	<i>tisṣa</i>	<i>"</i>	<i>"</i>	<i>tusṣ</i> .
<i>"</i>	<i>"</i>	<i>"</i>	<i>"</i>	<i>tamanja</i>	<i>"</i>	<i>"</i>	<i>tumn</i> .
<i>"</i>	<i>"</i>	<i>"</i>	<i>"</i>	<i>sabṣa</i>	<i>"</i>	<i>"</i>	<i>subṣ</i>
<i>"</i>	<i>"</i>	<i>"</i>	<i>"</i>	<i>sitta</i>	<i>"</i>	<i>"</i>	<i>suds</i> .
<i>"</i>	<i>"</i>	<i>"</i>	<i>"</i>	<i>xamsa</i>	<i>"</i>	<i>"</i>	<i>xums</i> .
<i>"</i>	<i>"</i>	<i>"</i>	<i>"</i>	<i>arbaṣa</i>	<i>"</i>	<i>"</i>	<i>rubṣ</i> .
<i>"</i>	<i>"</i>	<i>"</i>	<i>"</i>	<i>talata</i>	<i>"</i>	<i>"</i>	<i>tilt</i> .

<sup>1</sup> Or *l* *usbu:ṭ* *fiḥ*.

<sup>2</sup> Or *il* *jo:m* *il* *?axro:ni*. Or *?a'xirhum*, or *il* *?a:xir* *minhum*, or *il* *?axro:ni* *minhum* = "the last of them".

<sup>3</sup> Or *nafar*.

<sup>4</sup> For *aṣxw:s*; or *nfa:r* (for *anfa:r*).

<sup>5</sup> Or *mar:s*.

35. Three pounds make how many half-sovereigns?—Three sovereigns make six halves.

(And so for every fraction of them all.)

	10ths	9ths	8ths	7ths
9. tisaʕt	ʕiʕʕar <sup>1</sup>			
8. taʕmant	ʕ	ʕitsa:ʕ		
7. saʕbaʕt	ʕ	ʕ	ʕitma:n	
6. sitt	ʕ	ʕ	ʕ	ʕisba:ʕ
5. xaʕmast	ʕ	ʕ	ʕ	ʕ
4. ʕarʕbaʕt	ʕ	ʕ	ʕ	ʕ
3. taʕlatt	ʕ	ʕ	ʕ	ʕ
2. . . . .	ʕuʕre:n	tusʕe:n	tumne:n	subʕe:n

36. How long have you been in Egypt? (or how many months, weeks, days).—I have been . . . in Egypt.  
 37. How long is it till your summer holiday?—It is . . . till my summer holiday.  
 38. Well then, "[A good holiday to you] every year, with you in health!"—"The same to you and more also!"

#### B. Numerals above 10.

- How many months are there in the year?—There are 12 months in the year.
- How many Disciples had Christ after the death of Judas?—He had 11 Disciples.
- The Teacher.* See: in all the numerals from 3 to 10 the enumerated must be *plural*, e. g. five schoolboys, ten months, —as we saw.

But after 10 the enumerated must be *singular*, e. g. 11 month, 13 schoolboy. And so 14, 15, 16, 17, 18, 19, 20 month (or schoolboy).

Similarly, 21, 30, 40, 50, 60, 70, 80, 90 month (or schoolboy), up to 99 (do you remember the story of "the Ninety and Nine Sheep" of Christ's?).

- Thus we have come to 100: 100 sheep ("the Hundred Sheep of the Shepherd").

<sup>1</sup> The proper form of all these plurals is aʕʕar, atsa:ʕ, etc. The a is elided after the passing vowel i, which properly belongs to the preceding word: thus, tamant<sup>1</sup> ʕtsa:ʕ.

35. ta'lat qineh:at kam nuss<sup>i</sup> qne:h?—ta'lat qineh:at sitt  
ins:ps.

(wi kaza kulli kasr mil kusu:r.)

6ths	5ths	4ths	3rds	halves ins:ps
isda:s				..
..	ixma:s			..
..	..	irba:ʃ		..
sutte:n	xumse:n	rubʃe:n	tilte:n	nusse:n

36. ba'ʔa: lak ʔadd\_e fi mpsr?<sup>1</sup> (or kam fahr, kam gumʃa, kam  
jo:m).—ba'ʔa: li . . . fi mpsr.

37. ba'ʔi: lak ʔadd\_e ʔabl<sup>i</sup> fushit is se:f?—ba'ʔi: li . . . ʔabl  
fushit is se:f.

38. 'baʔa "kulli sana w<sup>a</sup>inta tɔjjib!"—"w<sup>a</sup>inta bis siħħa wis  
sala:ma!"

B. il ʔaʃda:d fo:ʔ ʃafara.

1. kam fahr<sup>i</sup> fis sana?—fis sana (i)tna:ʃar fahr.

2. kan lil masi:h kam talmiz baʃdi mo:t jahu:da?—kan lu  
hida:ʃar tilmiz.

3. il m<sup>a</sup>ʃallim.—fu:f! fi kull<sup>i</sup> il ʔaʃda:d min talata li ħaddi  
ʃafara, il maʃdu:d la:zim jiku:n gamʃ, masalan, xamas  
talamiz, ʃa'ʃart uʃhur,—zajjima fufna.

wala:kin baʃd il ʃafara la:zim jiku:n il maʃdu:d mufrod,  
masalan ħida:ʃar fahr, talat'ta:ʃar tilmiz. wi kida  
arbaʃta:ʃar, xamasta:ʃar, sitta:ʃar, sabaʃta:ʃar, tamanta:ʃar,  
tisaʃta:ʃar, ʃiʃrin fahr (aw tilmiz).

wi kida, wa:ħid wi ʃiʃrin, talatin, arbaʃin, xamsin, sittin,  
sabʃin, tamanin, tisʃin fahr walla tilmiz. wa:ħid wi  
tisʃin, itne:n wi tisʃin, talata w tisʃin . . . li ħaddi  
tisʃa w tisʃin—fi ba:lak hika:jit "it tisʃa w tisʃin  
xɔru:f" bita:ʃ il masi:h?

4. kida qi:na li mijja. mit xɔru:f ("il mit xɔru:f bitu:ʃ ir  
ro:ʃi").

<sup>1</sup> Lit. "There has been to you how much (or how many months, etc.) in  
Egypt?"

<sup>2</sup> The "wi of state" again, see pp. 63 n., 71 n., 125.

5. And then 101, 102 . . . up to 1,000. 1,000 years. 2,000 years. 11,000 years. Do you follow me?

Well then, what is the date of this book?—The date of this book is 1926 (A.D.), or (A.H.) 1344.

*For Composition.*

A. I want 11 stamps of 5 millièmes (min abu ʔirf abjoḏ), 17 at 2 millièmes, and 15 at 3 millièmes. That's all. How much is that?

B. You have 11 half-piastre stamps, that makes (bi) five and half piastres tariff, i. e. 55 millièmes. And you have seventeen two-millième stamps, that makes 34 millièmes, or three piastres and 4 millièmes. That comes to 89 millièmes, that is 9 piastres all but a millième. Then you have 15 at 3 millièmes, that makes 45 millièmes, or  $4\frac{1}{2}$  piastres. And  $4\frac{1}{2}$  piastres plus 9 less a millième comes to 13.4 piastres in all, that is 134 millièmes.

A. Well, take this dollar and give me the change.

B. The 20 piastres come to 200 millièmes. You owe me 134 of them. Four from ten, six; three from nine, six; one from one, nothing (*sifr*); then I owe you 66 millièmes; here you are:

	millièmes.	
$11 \times 5 =$	55	
$17 \times 2 =$	34	
	—	
	89	200
$15 \times 3 =$	45	134
	—	—
	134	66

*For Systematic Grammar.*

(1) The numerals illustrated in these sentences are "annexed" to nouns. Observe their original form, when they stand alone: *talaṭa*, *ʿarbaʕa*, *xamsa*, *sitta*, *taʿmanja*, *ʔisʕa*, *ʔaʕara*.<sup>1</sup>

(2) Next observe that there are two forms of the "annexed" numerals, according as the following noun begins with a vowel

<sup>1</sup> Sometimes this form is used even when followed by a noun: see Willmore's *Colloquial Grammar*, § 35.

5. wi baʃde:n mijja w wa:hid, mijja w itne:n . . . li haddi ʔalf.  
 ʔalfi sana. ʔalfe:n sana. talatt ala:f sana . . . ʃaʃart ala:f  
 sana. hida:ʃar ʔalfi sana. kida ja si:di?  
 baʃa ʔeh tari:x is sana bitaʃt il kitab da?—tari:xu sanat<sup>1</sup>  
 ʔalfi w tusʃumijja, sitta w ʃifri:n, misihijja; wi bil hiqri,  
 ʔalfi w tultumijja, arbaʃ w arbaʃi:n.

*For Memory-work.*

(Up the scale—)

do re mi fa soh la ti do  
 wa:hid itne:n talata arbaʃa xamsa sitta—nus<sup>2</sup> dasta.<sup>2</sup>

(Down the scale—)

do ti la soh fa mi re do  
 sabʃa tamanja tisʃa ʃaʃara hida:ʃar itna:ʃar—fe:n il busta?

To rhythm of Mark Twain's

"Punch, brothers, punch with care,  
 Punch in the presence of the passenjare  
 A pink trip-slip for a five-cent fare"  
*etc.*

ʃu:f j aħmad, ʃu:f il fa:r!  
 ʃu:f, ja sala:m! aho ʔutt il ga:r!  
 ta'lat sitta:t wi ta'latt infar  
 ar'baʃ sitta:t w ar'baʃt infar  
 xa'mas sitta:t wi xa'mast infar  
 'sitti sitta:t wi 'sitt infar  
 sa'baʃ sitta:t wi sa'baʃt infar  
 ta'man sitta:t wi ta'mant infar  
 ti'saʃ sitta:t wi ti'saʃt infar  
 ʃaʃar sitta:t wi ʃaʃart infar  
 ʃu:f j aħmad, ʃu:f il fa:r!  
 ʃu:f ja sala:m! aho ʔutt il ga:r!

or a consonant: e. g. tisaʃt infar, tisaʃ rigga:la. Now collect the entire list from the exercise.

(3) Observe the "measure" of the Arabic fractions, singular and plural.

(4) How is "how long" rendered in Arabic?

<sup>1</sup> The t is because the word is in annexation to what follows: "the year of", etc.

<sup>2</sup> "dozen".



## CHAPTER XXI

[*Grammatical Scheme* :—COMPOUND TENSES.]*A Gospel Story.*

There is a very beautiful story in the Gospel, that some mothers brought their small children one day to Jesus Christ, for Him to touch them. This had not previously-happened before that,—nothing of the sort had taken place ; only their thought was that, seeing Christ was doing good to the grown-up people, He would not refuse to do good to the children and infants as well. Now that day the Lord Jesus was very tired from His work amongst the people, and at that very hour He was nevertheless healing folk and not thinking about all His tiredness. So the Disciples, Peter and John and their comrades, were annoyed with those mothers, and began to say to each other, “The fact is, Master is exceedingly tired to-day ; and is He really to trouble Himself over a few infants like these ? That’s unreasonable. Let us keep them away from Him”. And in fact they *were* keeping them away, when just then Jesus lifted His head, and took notice, and saw them keeping them off. And when He understood the matter, He was very displeased and said, “Why are you driving them off, and not letting them come to Me ? Let the children and the babies come to Me, and do not keep them away ! for the Kingdom of God belongs to the like of these”. And when He had said this those mothers began to bring their children, and went on bringing them until the evening came.

*Questions on the Story.*

1. What was Peter doing at the moment ?—He was at the moment keeping off the mothers.
2. What used Christ always to be doing ?—He was always doing good.

## 21. fəsl nimrit wa:hid wi ʔifri:n.

il ma:di wil muḏb:riʔ bi “ka:n” wi ʔafʔa:l tanja.

hika:ja ingili:ja.

fi hika:ja hilwa xɒ:lis fil ʔingi:l, inni fwojji: ummaha:t ga:bu wʔladhum is sugɒjjarin li jasu:ʔil masi:h jom mil ʔajja:m ʔalasan jilʔmishum. wi ka:n da ma sabaʔfi ʔabli kida, ʔaʔni ma ka:nitfi hɒsɒlit ha:ga zaji di, bassi fikʔruhum innu mada:m il masi:h ka:n bi jiʔmil il xɛ:r lil kubɛ:r ma jurfuḏfi jiʔmil il xɛ:r lil wila:d wil ʔɒffa:l kaman. ata:bi<sup>2</sup> f jomha ka:n sajjidna jasu:ʔ tiʔib kitir mil ʔamal bita:ʔu be:n in na:s, wi f saʔitha barḏu ka:n bi jiffi<sup>1</sup> n na:s, wi muʔ sa:ʔil ʔat taʔab da kullu. wi ʔala kida t talamiz butrus wi juhana wi zumala:thum ka:nu zaʔlani:n mil ummaha:t do:lahumma, wi baʔu jiʔu:lu l baʔḏu-hum, “ɒsɒl<sup>3</sup> sajjidna taʔba:n xɒ:lis innaharda, wi kaman ja tarɒ ha jitʔab ʔalasan fwojji: ɒffa:l zaji do:l? da muʔ maʔʔu:l xalli:na nimnaʔhum<sup>4</sup> ʔannu!” wi fiʔlan ka:nu b jimnaʔu:hum, illa w jasu:ʔ ʔa:l rɒ:su wi xad ba:lu wi ʔafhum bi jimnaʔu:hum. wi lamma fihim il ʔiba:ra ziʔil kitir wi ʔa:l “bi tukruʔu:hum le:h, wala tismaʔu lʔhumfi ji:gu ʔandi? xallu l wila:d wil ʔɒffa:l jigu ʔandi waʔla thufuhum! ʔalasan li ʔamsa:l do:l malakut ɒffo:”. wi lamma ʔal kida baʔu l ʔummaha:t do:l jigi:bu wʔladhum, wi fiḏlu jigibu:hum lihaddima gih il le:l.

asʔila fil hika:ja di.

*Questions on the Story.*

1. (*Past incomplete*) butrus kan bi jiʔmil eh fi saʔitha?—kan bi jimnaʔ il ʔummaha:t fi saʔitha.
2. (*Past habitual*) ka:n il masi:h bi jiʔmil eh tamalli?—kan tamalli b jiʔmil il xɛ:r (*or . . . ʔamma:l jiʔmil*).

<sup>1</sup> Or, kam ʔamma:l jiffi. (And above, kam ʔamma:l jiʔmil.)

<sup>2</sup> Narrative particle, to introduce a new feature.

<sup>3</sup> A very delicate and frequently used introductory word, suggesting causation.

<sup>4</sup> Or, by assimilation, nimnaʔhum.





as?ila fil hika:ja di.

*Questions on the Story (contd.).*

3. (*Pluperfect*) il ?ummahat do:l ka:nu ga:bu w'ladhum ?abli kida?—la ma kanu:f gabu:hum ?abla.  
wi lamma wislu, ka:n il masi:h 'mifi walla la: ?—la ma kanfi lissa mifi.
4. (*Future Perfect*) fikrak ka:nu bi j?u:lu ?eh fis sikka?—rub'bama ka:nu bi j?u:lu "xalli:na nimfi ?awa:m, ahisan lamma niw'spl jiku:n sajjidna r'owwa! i'yjak ma jkunfi r'owwa!"

*For Memory-work.*

Conclusion of story, from *wi lamma fihim*.

fuska f. iskindirija.

(To compare definite with habitual actions.)

N.B. The English of these two narratives might very likely be exactly the same. In Arabic the tenses must be entirely different.

{ ?ul li ʃamalt<sub>eh</sub> fi<sub>l</sub> fusħa jo:m is sabb<sup>i</sup> da?—  
 { " " " " fi<sub>s</sub> se'f da?—

∫ xorogti badri wi rkibt il kah'roba (it tromwa:j)

{kutti baxruq badri wi b\_arkab il kahraba (it tromwa:))

Swi ruht il baħr wi ʔaʕatt ɕar rɔml . . . wi baɕd id̪ d̪uħr

wi b aru:ñ il bañr wi 'b aʔʃud ʃar rəmɪ ... wi baʃd ið ,,

rukt ginent in nuzha wi lamma daxalt, rukti ka:lan

Ḳutti b'aru:ḥi qinent in nuzha wi lamm adxul, aru:ḥi ḥa:lan

ſand il hiwana:t . . .

{    "    "    "

*For Conversational Drill.*

baʔa and fiḏil as auxiliary verbs.

baʔet timnaḡhum walla la: ?	laʔma baʔet jamnaḡhum.	aiwa, baʔa jimnaḡhum.
baʔeti timnaḡiḡhum walla la: ?	" " "	aiwa, baʔat timnaḡhum
baʔetu timnaḡuḡhum walla la: ?	laʔ ma baʔena:ḡ nimnaḡhum.	aiwa baʔu jimnaḡuḡhum.
baḡda kida tibʔa timnaḡhum ?	laʔ baḡdi kida m abʔa:ḡ amnaḡhum [or aiwa, abʔamnaḡhum].	
fiḏilti tiktib li ḡaddi ʔemta ?	fiḏilt aktib li ḡadd il ʔmisa.	s-phih fiḏil jiktib li ḡadd il ʔmisa.
ḡa tifḏol tiktib li ḡaddi ʔemta ?	ḡafḏol aktib li ḡadd il garos.	

Did you start keeping them away or not?

After this will you ever keep them away ?

How long did you go on writing ?

How long will you continue to write ?

(N.B. Keep your ear open also for tann with suffix pronouns, tanni, tannak, etc. as another way of expressing "continue to". This tann combined with the pronouns may be used as past, indefinite, or imperative. Ex. :—tannu ma:ḡi may mean "he went on walking", "he goes on walking", or, "go on walking!")

*For Systematic Grammar and Composition.*

(1) Make sure of these compound tenses from the Drill section, as follows: "he was riding, he used to ride, he had ridden, he will have ridden, he began to ride, he continued riding, he continues riding, he was constantly riding, he is constantly riding." Then negative them.

*Notes.*

**baʔa** is the Colloquial for "to become"; hence it is used for "to begin-to".

**ʃamma:l** is never followed by **bi**. But it may be followed by the participle. It must agree with its noun.

"She is continually riding" **hi:ja ʃamma:la tirkab or rokba.**

"They are continually riding" **humma ʃammali:n jir'kabu or rokbi:n.**

"She was continually riding" **ka:nit ʃamma:la tirkab or rokba.**

"They were continually riding" **ka:nu ʃammali:n jir'kabu or rokbi:n.**

Experiment freely with all these tenses, and their negatives, in composition.

## CHAPTER XXII

[Grammatical Scheme: MOODS.—“Can, Could, Must, Should, Should have, May, Might,” etc.]

*Before the Party. A Dialogue.*

MARCUS, *Master of the House.*

NASHID, *his Cook.*

OSMAN, *a Berberine Servant.*

M. We want to have a luncheon-party to-day.

N. What of it? There's no objection.

M. Good! can you serve at it alone?

N. No, I can't manage by myself.

M. Well, then, we must get someone else.

N. No, we must get two or three more, for this is to be a big party.

M. Can you get them?

N. I can't get them, because I'm not from these parts. What time are the guests going to arrive?

M. They'll be coming at noon sharp.

N. Oh dear, at that rate we shan't be able to finish the cooking.

M. Rubbish! If you start off at once why can't you finish?  
Do you want to put us to shame? You must do your very best.

N. Certainly we ought to do our best—for *your sake*, Bey!

M. Much obliged.—What *has* happened to that Berberine? He ought to have been long before this. Doesn't he know?

N. Something to prevent him must have happened.—Ah, there he is.

M. Come here, er—what's-your-name? Why have you come late?

O. Come late? how's that? There's no need for one to come before this.

M. No, you *must* come early when there's a party: haven't I told you that often? What are the things needful to us now, Nashid?

N. We need lots of things, sir. May I go to market at once to get them?

M. Most certainly you may, why not? On your way, take this parcel to my brother's.

O. And what am I to do, sir?

22. fəsl nimrit itne:n wi ʃiʃri:n.

afʃa:l “jimkin”, “jiʔdar”, “jilzam”, wi ha:kaza.

ʔabl il ʃuzu:ma: mʰawra.

murʔus—sə:kib il be:t.

na:ʃid—it tɒbbax bita:ʃu.

ʃusma:n—wa:hid bar'bari (xadda:m murʔus).

m. ʃawzi:n niʃmil ʃuzu:ma\_\_nnahurda lil ɣada ja na:ʃid [or nihibb, or bid'dina].

n. wi 'ma: lu? ma:ʃiʃ ma:niʃ.

m. tɒjjib, jimkin tixdim fi:ha\_\_l wa:hidak? [or mumkin(ak) or tiʔdar].

n. la:, ma jimkin'ni:ʃ axdim li wa:hid [or m aʔdarʃ or muʃ mum'kin(ni)].

m. baʃa jilzam niɣi:b wa:hid ta:ni [or jilzamna or la:zim].

n. la, la'zimna\_\_niɣi:b itne:n talata, ʃalafan di ʃuzu:ma\_\_kbira.

m. inta tiʔdar tiɣi:bhum? [or tiʃroʃ].

n. la m aʔdarʃ aɣi:bhum [or m aʃroʃ] liʔinni muʃ min hina. ið ɕuju:ʃ rojbin jigu s sa:ʃa kam?

m. ha jigu hino\_\_ɕ ɕuhri biz zɒbt.

n. ja sala:m! ʃala kida muʃ ha jim'kinna nixlɒs mit tɒbi:x.

m. deh da! mada:m tiʔu:mu min dilwɒʔti\_\_aho ma jimkin'ku:ʃ izza:j! bid'dukum tifɕɒhu:na? la:zim tiʃ'milu gub'duku ʔawi!

n. maʃlu:m il wa:ɣib ʃale:na in'nina niʃmil gub'dina—ʃalafan xɒtɒk ja be:!

m. ɒt'ɒh jik'fɒzɒk!—il bar'bari ɣa:ro: lu ʔe:h? ka:n la:zim jiku'n hina ʔabl dilwɒʔti bi\_\_kti:r. hu:wa muʃ ʃa:rif?

n. la:zim hɒ'sɒl lu ma:niʃ . . . aho ɣih!

m. taʃa:la ja smak\_\_e:h! itʔaxxɒrti le:h?

ʃusma:n. itʔaxxɒrt izza:j? ma fiʃ luzu:m a:ɣi badri ʃan kida.

m. la:, inta malzu:m ti:ɣi badri lamma\_\_jku'n sih ʃuzu:ma! muʃ ʔultɪ lak kida marrɒt kitir?—e:h\_\_il haɣat illi til'zamna dilwɒʔti ja na:ʃid? [or la:z'ma:na].

n. til'zamna haɣat kitir xɒlis ja si:di. jigu:z aru:h is su:ʔ ha:lan a'ɣibhum? [or ɣajiz].

m. jigu:z ʔawi, ma\_\_jgu:z<sup>ai</sup> le:h? [or ɣajis, muʃ 'ɣajiz le:h?]. w inta ro:jih, waddi\_\_t tɒrdɪ dal be:t\_\_axu:ja.

ʃus. w\_\_an\_\_aʃmil e:h ja si:di?

*M.* What, haven't you started your work *yet*, you clever fellow? Away you go! Sweep the house from top to bottom and tell the servant-girl to sweep the ladies' drawing-room. And then set a couple of servants to work with you and the others.

*O. (aside).* Party, hang the party! Isn't it a sin to have parties in Ramadan when a fellow's fasting?

*The day after.*

*(The same moods in past tense).*

*M.* Well, the party of yesterday *was* just fine, Nashid! Bravo, all!

*N.* Thank you—only I wasn't able to get all the things we needed.

*M.* True, we should have made our plans a day before, so that we might have plenty of time.

*N.* No, sir, there was no need for longer time as you say, only we might have got some more servants. And there's another point: that Berberine should have come earlier, and the maid should have got through her work a bit quicker than that.

*M.* True: you are right. But we must be thankful all the same: they had an excuse—it is Ramadan, and they're fasting, poor things.

m. hu:wa<sub>nta</sub><sup>1</sup> lissa ma<sub>m'siktij</sub> fug<sub>lak</sub> ja<sub>'sa:tir</sub>? ju<sub>'t</sub>! iknis  
il be<sub>'t</sub> min fo<sub>'?</sub> li taht wi <sub>ʔ</sub>ul lil xadda:ma tiknis <sub>ʔ</sub>o<sub>'t</sub> il  
hari:m. u ba<sub>'d</sub><sup>2</sup> kida hat xaddame:n<sub>itne:n</sub> jix<sub>'dimu</sub>  
wojja:kum.

ʔus. (li nafsu). ʔuzu:ma zaji<sub>iz</sub> zift<sup>3</sup>! mu<sub>'</sub>haro<sub>'m</sub> ʔale:kum, hatta  
ʔuzuma:t fi ro<sub>mo<sub>'</sub>o:n</sub> wil<sup>4</sup> wa:hid so:jim!

fil jo:m illi ba<sub>'du</sub>.

(za:t il <sub>ʔ</sub>af<sub>'ja:l</sub> bil ma:<sub>'di</sub>.)

m. amma ka:nit il ʔuzu:ma<sub>bta:ʔit</sub> imba:rih gamila x<sub>o:lis</sub>!  
afa:rim ʔale:kum.

n. <sub>ʔ</sub>o<sub>'t</sub> ji<sub>hfo<sub>'</sub>o<sub>'k</sub></sub>!—bass<sup>1</sup> ma<sub>ʔ'dirtij</sub> agi:b kull<sub>il</sub> ha<sub>ga:t</sub> illi  
ka:nit til<sub>'zamna</sub> [*or* ma kan<sub>'i</sub> jim<sub>'kinni</sub> ('mumkin mum-  
'kinni)].

m. so<sub>'hi:h</sub> kan la:zim ni<sub>'mil</sub> tarti<sub>'bna</sub> ʔab<sub>'laha</sub> b jo:m ʔala<sub>'sa:n</sub>  
il wo<sub>'t</sub> jiku:n ʔuddamna wa:si<sub>'?</sub> [*or* kan <sub>'jilzam</sub> (jil<sub>'zamna</sub>)].

n. la ja sidi, ma kan<sub>'i</sub> la:zim wo<sub>'t</sub><sup>2</sup> to<sub>'wil</sub> zaji<sub>jima</sub> bi<sub>'t</sub> uil;  
bass<sup>1</sup> kan jimkin nigib<sup>3</sup> xaddami:n zi<sub>'a:da</sub>. wi fih kaman  
nu<sub>'to</sub>; kan la:zim il bar<sub>'bari</sub> da jigi badri; wil xadda:ma  
kaman kan la<sub>'zimha</sub> (jil<sub>'zamha</sub>) ti<sub>'mil</sub> fug<sub>'laha</sub> b sur<sub>'ja</sub>  
ʔaktar min kida.

m. so<sub>'hi:h</sub>, ʔale:k nu<sub>'r</sub>! wi lik ha<sub>'ʔi</sub> f kida. wala:kin kattar  
xerhum, do<sub>'l</sub> ma<sub>'zuri:n</sub>, ʔala<sub>'sa:n</sub> id di<sub>'nja</sub> ro<sub>mo<sub>'</sub>o:n</sub>, wi  
humma so<sub>'jmi:n</sub>.

### *For Memory-work.*

One part of the above, acted with another student.

<sup>1</sup> Or, mahu<sub>nta</sub>.

<sup>2</sup> "like pitch".

<sup>3</sup> wi of circumstance or state again.

<sup>4</sup> Or, kunna ni<sub>'dar</sub> nigib.



## I.

1. Can you be present to-morrow?
 

tiʔdar or jim'kinak or jimkin or mumkin or mum'kinak	}	tiḥḍor bukra ja ʕali?
--	---	--------------------------
2. Could you not go?—No, I couldn't.—Yes, he could. (Or, according to context)—  
 Could you not have gone?—No, I couldn't have gone, etc.
 

ma kuttif tiʔdar or ma ʔdirtif or ma kanʔi jimkinak or ma kanʔi jimkin or ma kanʔi mumkin or ma kanʔi mumkinak or ma ʔamkanakʔi	}	tiruḥ?
---	---	--------
3. You should (i. e. ought to) attend that meeting, Ali.—No, there's no reason why I *should* . . . (or, according to context, No, I ought *not*).
 

jilzam jil'zamak la:zim il wa:qib ʕale:k ʕale:k	}	tiḥḍor il gamʕijja di ja ʕali!
---	---	--------------------------------------
4. Silence! you *must* attend it, willy-nilly. . . . Do you hear, you mustn't miss it.
 

uskut ja walad	{	jilzam jil'zamak la:zim inta malzu:m	}	tiḥḍorha ʕnsbin ʕannak!
----------------------	---	---	---	-------------------------------
5. You *should* have been present yesterday!—Yes, I (feel I) *should* have, etc. N.B. *not* lizim.
 

ka:n jil'zamak ka:n jilzam ka:n la:zim ka:n il wa:qib ʕale:k ka:n ʕale:k	}	tiḥḍor imbariḥ!
--	---	--------------------
6. You *shouldn't* have gone yesterday.—Yes, I (feel I) *shouldn't* . . . [In another context the same words might be an assertion that it was *not* his duty to go, and so he didn't go.]
 

ma kanʔi jil'zamak etc., etc. ma kanʔi ʕale:k	}	tiḥḍor imbariḥ.
---	---	--------------------
7. Then why did you go, *had* you to go?—No, I wasn't bound to go.
 

umma:l ruḥti le:h? kutti malzu:m  
 [tiḥḍor  
 „ „ „ ka:n la:zim tiḥḍor.
8. Then you must have forgotten.
 

baʕa la:zim nisit.
9. May I go in without a ticket?—Certainly you may.—No, you mayn't.
 

jigu(:)z li qa'jiz li jisatḥi li	}	axuffi min ʕer tazkara.
--	---	-------------------------
10. Was it permitted to me to look on yesterday? (sc. I did look); or (according to context) Might I have looked?
 

ka:n jigu:z li? atfarroḡ imbariḥ?  
 etc., etc.
11. Perhaps I'll come to you to-morrow.
 

jigu:z ʕajiz jimkin rub'bama	}	aḡi_lku bukra.
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Verb-Drill.

II.

aiwa	$\left\{ \begin{array}{l} aʔdar \\ jimkinni \\ jimkin \\ mumkin \\ mumkinni \end{array} \right\}$	aħdər bukra.
la,	$\left\{ \begin{array}{l} ma kuttif aʔdar \\ ma ʔdirtif \\ ma kanʃi jimkinni \\ ma kanʃi jimkin \\ ma kanʃi mumkin \\ ma kanʃi mumkinni \\ ma ʔamkanniʃ \end{array} \right\}$	aru:ħ.
la: !,	$\left\{ \begin{array}{l} ma jilzamʃ \\ ma jilzami:ʃ \\ muʃ la:zim \\ muʃ wa:qib ʃalajja \\ muʃ ʃalajja \end{array} \right\}$	aħdərha.

—

ai naʃam	$\left\{ \begin{array}{l} ka:n jilzamni \\ ka:n jilzam \\ ka:n la:zim \\ ka:n il wa:qib \\ ka:n ʃalajja \end{array} \right\}$	aħdərha.
səħi:ħ	$\left\{ \begin{array}{l} ma kanʃi jilzamni \\ \text{etc., etc.} \\ ma kanʃ ʃalajja \end{array} \right\}$	aħdər.

la ma kuttif malzu:m aħdər.

la ma kanʃi la:zim aħdər.

aiwa la:zim nisi:t.

aiwa mma:l  $\left\{ \begin{array}{l} jiguz lak. \\ qaʔjiz lak. \\ jisəħi:ħi lak. \end{array} \right\}$

aiwa mma:l ka:n jiguz lak, etc., etc.

III.

la	$\left\{ \begin{array}{l} ma jiʔdarʃ \\ ma jimkinu:ʃ \\ ma jimkinʃ \\ muʃ mumkin \\ muʃ mumʃkinu \end{array} \right\}$	jihdər bukra.
la: !	$\left\{ \begin{array}{l} ka:n jiʔdar \\ ka:n jimʃkinu \\ ka:n jimkin \\ ka:n mumkin \\ ka:n mumkinu \\ ka:n fi ʔimka:nu \end{array} \right\}$	jiru:ħi !
barđu	$\left\{ \begin{array}{l} jilzam \\ jilzamu \\ la:zim \\ ʃale:h \end{array} \right\}$	jihdərha.
sa:miʃ ja waladʔ	$\left\{ \begin{array}{l} ma jilzamaʃ \\ muʃ la:zim \\ iwʃa \end{array} \right\}$	titʔaxxər ʃanha.

—

—

—

səħi:ħ la:zim nisi.

la: !  $\left\{ \begin{array}{l} ma jiguz lakʃ ! \\ muʃ qajiz lak ! \\ ma jisəħi:ħi lakʃ ! \end{array} \right\}$

la: ! ma kanʃi jiguz lak, etc., etc.

—

*Towards Composition.*

My dear friend,

I must write you this letter because I can't come to see you to-day, as my work prevents me from that. You must have been ill yesterday and unable to come to see me. Or you must have had work—or what? What happened to you? You ought to have come, because you promised me (waṣattini). You must send me word (tibṣat li xabar) at once. Is there anything you need (*lit.* "is necessary-for you")? If so, please (tibʔa) tell me, and my servant can take (jiwaddi) the things which you need when he goes this evening. I have told him that he must do his very best to serve you. He told me that he wanted to go to your house at noon to-day to see what has happened to you.

I want to write more, but I *must* finish now, as the post is going (ʔajma) and I must catch it (alḥaʔ). So good-bye.

*For Systematic Grammar.*

Notice that though *il wa:qib* is occasionally used for "ought", *jilzam* or *la:zim* are much commoner; which invests the latter verb with a plurality of meanings that have to be carefully distinguished (just as our "must" may denote obligation or compulsion):

<b>la:zim</b>	<b>jiħdər</b>	he must go . . .
"	"	he should (ought to) go . . .
"	<b>ħədər</b>	he must have gone . . .
<b>kan</b>	<b>jiħdər</b>	he should (ought to) have gone . . .
"	"	he had to go . . .

(For the alternatives for each of these see the table above.)

## CHAPTER XXIII

[Grammatical Scheme :—the PASSIVE : in- or it- prefixed to the Active.]

*A Proverb.*

- A. That Zaid is perpetually injuring others ; I don't know why : though I have counselled him much and forbidden him to do that.
- B. What, d'you think *he*'ll ever be forbidden ? He'll never be counselled as long as he lives. Pooh ! it's his nature, and that's all about it.—“The tail of a dog won't be straightened, even if it be tied up in sixty moulds.”

*Comments.*

When the dog's tail is tied up in the mould and the cord is undone again, why does it get crooked once more ?—Ah, there is the point : it curls up and doesn't straighten out because its nature is so : nature is stronger than habituation.—People say that when one dies, the first thing that goes out of him is the *breath* ; after the breath the *spirit* ; and last of all the *nature* goes out : the point of the story being that a person's nature sticks to him more than his breath or his spirit even.

*Towards Composition.*

That poor woman was beaten again yesterday. Poor thing, her state is very hard—abused and beaten like that every day. A neighbour heard her say, “I won't be beaten (*m\_andīrib*). All my life I have never been beaten”. Her husband is a brute (*waḥf*) to beat her in that way. Probably she will leave him and return to her village.

When he was counselled he got into a passion. I said to him, “Why are you in a passion ? How is it that you got into a passion when you were counselled ? You are always getting into a passion for nothing. This getting-into-a-passion of yours is bad.”

## 23. fəsl nimrit tala:ta\_w ʕisri:n.

il maqhu:l bi si:git "inkatab" ?aw "itkatab." masal.

A. ze'd da ʕam'ma:l jiʔzi ʕe:ru manis ʕa:rif le:h ; maʕ\_inni<sup>1</sup>  
no'səh̄tu\_ktir wi nahe:tu ʕan kida.

B. hu:wa da ʕumru jit'nihi? ma ʕumru:ʃ<sup>2</sup> jit'nisih̄! mahu tɒbʕu  
kida wis sala:m,—zajji "de:l il kalbi ma jinʕidilʃ, win\_  
it'rɒbɒt fi sitti'n ʔa:lib".

malʕuzɒ:t.

lamma de:l il kalbi jitribit̄ fil ʔa:lib, wir ruba:t̄ jinsakk̄i minnu,  
jinʕiwig ta:ni le:h?—ahe\_n nuʔtɒ hina; jinʕiwig wala jinʕi'dilʃ  
ʕalafan tɒbʕu kida, wit̄ tɒbʕi jiglib it taɒbbuʕ.—in na:s bi  
jʔu:lu innu lamma wa:h̄id jimut, awwil ha:ga titlaʕ minnu\_n  
nafas, u baʕd in nafas ir ru:h̄, wi ʔa:xir il kull, bi jitlaʕ it̄ tɒbʕ!  
wi ʕa:h̄id il hika:ja di ʔinn it̄ tɒbʕi\_mla:zim il wa:h̄id zija:da  
ʕan 'nafasu wi ru:h̄u hatta.

*For Memory-work.*

(B) above.

*For Systematic Grammar.*

(1) It will be noticed that Egyptian Colloquial forms its passive by the prefixing ("increasing") the verb with in- or it-. The Classical passive is formed by a mere changing of the vowels of the active. The Colloquial has preserved a few traces of this, e.g.

sakan jiskun "inhabit"; sakin jiskan "be inhabited".

gɒlab jiglib "baffle"; gilib jiglab "be baffled".

It will be noticed that vowelling of this passive is i—i, i—a.

(2) The only exception is the passive participle, which is regularly formed from the trilateral. The form munkatib is rare, indeed it is hardly a Colloquial form.

(3) The following sentence gives the parts of the "increased" passive, the usual table for drill being deferred to p. 160.

lamma t'nɒsɒh in'faʕal. ʔult̄i lu "min'fiʕil le:h? hu:w\_  
inta\_nfaʕalt̄i lam'ma t'nɒsɒh̄t? inta tamalli\_b tinfʕil min  
ʕer fajda. infiʕa:lak da wih̄iʃ."

<sup>1</sup> Or, maʕ korni ("in-spite-of my-being", i. e. "in spite of my having").

<sup>2</sup> Or past, e. g. ma ʕumri:ʃ juft̄i ha:ga zajji kida ʔabadan!

## CHAPTER XXIV

## ORDINAL NUMERALS. COLOURS. DEFORMITIES.

1. I have to-day twelve questions about the subject of colours and deformities.—Please say the questions, and the answers will be for us to make.
2. *The first question.*—What is the colour of the Berberine, male and female, and of their children?—The first answer is that the colour of the Berberine is *brown*: the lady Berberine is brown; and their children are all brown.
3. *The second question* is about *red*: who is or are red?—Amongst American Indians the man is red, the woman is red, and the children are red.
4. And similarly *the third question* about the Chinese in respect of *yellow* (*m. f. p.*) . . . *The fourth question* about the inhabitants of England in old times in respect of *blue* (*m. f. p.*) . . . *The fifth question* about the inhabitants of Europe in respect of *white*. . . *The sixth question* about the people of the Sudan in respect of *black*.  
[*The Teacher.* The colour of most Egyptians is brown (wheat-coloured).]
5. *The seventh question.* Is the blue[ness] of the sky lighter than that of water of the sea, or darker than it?—No, the blue of the sea is much darker than that of the sky.
6. And similarly we talk of the green of the grass, the redness of blood, the brownness of hair, the white and black of the eyes.
7. *The eighth question.*—Is the rose redder than blood?—Sometimes the redness of the rose is just like the redness of blood.
8. There, we have talked very nicely to-day about redness, yellowness, greenness, blueness, whiteness, blackness—all the colours. Let's talk a little now about deformities.
9. *The ninth question.*—Is the blind man more afflicted than the one-eyed—(or he who has a defect in one eye, or, as people say, "he who has a single eye that is precious")?—Naturally the one-eyed man is less afflicted than the blind man; and so the woman, and the children.

<sup>1</sup> *muġja* (water) is contracted from the diminutive of the non-colloquial *maʔ*?, i. e. *muwajja*. (Cp. the exx. of the diminutive form already given.)

<sup>2</sup> Or, *aħmar ʕanġid damm*: or, *aħmar aktar mid damm*. See the next note.



24. fəsl arbaŋ w ŋiŋrin.

aŋda:d it tarti:b. il ʔalwa:n. il ŋuju:b.

1. ŋandi nnaharda (i)tna:ŋar suʔa:l fi mauḏu:ŋ il ŋuju:b wi l alwa:n.—itfəḏḏəl ʔu:l il ʔasʔila, wi l ʔaŋwiba ŋale:na.
2. awwil suʔa:l. lo:n il barbari wil barbarijja wi wladhum e:h?—awwil gawa:b inni lo:n il barbari ʔasmar, wil barbarijja samra, wi wladhum kulluhum sumr.
3. ta:ni suʔa:l fil lo:n l aħmar, wi hu:wa, min aħmar wi ħamra wi ħumar?—il hunu:d l imrika:n firhum ir rə:gil aħmar wis sitti ħamra wil wilad ħumr.
4. wi kida ta:lit suʔa:l ŋan ʔahl is sin, fi: ʔəsfar wi sofra wi sufr . . . ra:biŋ suʔa:l ŋan aha:li (i)ngilterra zama:n, fi: ʔazro? wi zarʔa wi zurʔ . . . xa:mis suʔa:l ŋan ʔahli ʔurubba (l ifronŋ), fi: ʔabjəḏ, wi be:ḏə, wi bi:ḏ . . . sa:tit suʔa:l ŋan ʔahl is suda:n, fi: ʔiswid wi sorda wi surd.

[il mʔəllim. wi lo:n aktar il mənriji:n ʔamħi, wis sitti ʔamħawijja.]

5. sa:biŋ suʔa:l, zara:ʔ is sama fa:tiħ ŋan zara:ʔ mojjit<sup>1</sup> il baħr il ma:liħ, walla ɣa:mi? ŋannu?—la:, zara:ʔ mojjit il baħr il ma:liħ ɣa:mi? ŋan zara:ʔ lo:n is sama ʔawi.
6. wi kida nʔu:l “xaḏə:r il ħa:si:ŋ; ħama:r id damm; sama:r iŋ fa:ŋr; baja:ḏ il ɣene:n wi sawa:dhum”.
7. ta:min suʔa:l. il warda ʔaktar (or əfaddi) ħama:r mid damm?—aħja:nan ħumrit (ħama:r) il warda zaji ħumrit id dammi tama:m.
8. adiħna tkal limna kwajjis innaharda ŋan il ħama:r (muŋ il ħuma:r!) wis sofar wil xaḏə:r wiz zara:ʔ wil baja:ḏ wis sawa:d, kull il alwa:n. xalli:na nitkallim dilwə?ti ŋan il ŋuju:b.
9. ta:siŋ suʔa:l. ir rə:gil l aŋma (əfaddi)<sup>2</sup> balwa walla l aŋwar, jaŋni, illi ŋandu ɣe:n waħida (or illi ŋala ɣe:nu nu?əw aw zajiima bi ʔu:lu “bi farda kari:ma”)?—əwəŋan l aŋwar axaffi balwa min l aŋma, wi kida l ɣora mil ʔamja, wi kull il ʔu:r mil ʔumj (ʔimja:n).

<sup>1</sup> Comparative of *siḏiḏ*. Adjectives which cannot be given the comparative form in Arabic are compared by placing *əfadd* (aktar) “more”, or *axaff* (aʔall) “less”, before the abstract noun, e.g. here, “severer (in) affliction”, i.e. “more afflicted”. But a positive with *ŋan* may always be used.



10. *The tenth question.*—Isn't the lame man more fortunate than the cripple: or what?—*Certainly* the cripple is a much sadder case than the lame man, for the lame man has one (bad) leg, but the cripple has both.
11. *The eleventh question* is about deafness and dumbness: are there deaf people who are dumb as well?—Oh, yes, there are: in fact the deaf man is *usually* dumb as well, and similarly the woman.
12. *The twelfth and last question.* Why is that?—Because never in their lives have they heard people talking, so it never became possible for them to talk like them, neither in their infancy nor later.
13. Allah be kind to us!—Amen, O Lord!

*Appendix.*

1. Here are ten books: please hand me  
     the first book        }  
     the first of them } — Will you be so kind } first book!  
                                     as to take the        } first of them!
2. And similarly  
     the second book . . . the second of them.  
     the third book . . . the third of them.  
     to the tenth book . . . the tenth of them.
3. Here are ten sheets of paper: please hand me the  
     first paper        }  
     first of them } — Will you be so kind { first paper!  
                                     as to take the        { first of them!
4. And similarly,  
     please hand me the {  
                                     second paper.  
                                     third        "  
                                     fourth       "  
                                     fifth        "  
                                     sixth        "  
                                     seventh    "  
                                     eighth     "  
                                     ninth      "  
                                     tenth      "

10. ʕa:ʕir suʔa:l; muʃ l\_aʕroʒ ʔasʕad mil mʔkassah, walla ʔe:h?—maʕlu:m, il mʔkassah ɒsʕab kitir min l\_aʕroʒ wil ʕarga wi l ʕurg, ʕalafan l\_aʕroʒ abu rigiʔ walida, walakin il mʔkassah bi litne:n.
11. is suʔa:l il kida:ʕar ʕan it tɒrɒʃ wil xɒrɒs.<sup>1</sup> fih turʃ humma xursi kaman?—umma:l fih! hatta\_l ɒtɒrɒʃ fil ga:lib axɒs kaman wi kida t tɒrʕa xɒrɒs.
12. is suʔa:l l itna:ʕar wi hu:wa\_a:xir suʔa:l. wi leh kida?—ʕalafan ma ʕumruhumʃi simʕu\_n na:s bi jikallimu, wi ʕala kida ma baʕaʕ mumʔkinhum jikkallimu zajʕuhum, la: fi siʕɒrhum wala baʕde:n.
13. ɒʔtɒh ʕultuf ʔbina!—a:mi:n ja rɒbb!

tazji:l.

1. hina ʕaʕar kutub, naʔwilni, min fɒɖlak

ʔawwil kita:b	} —itfɒɖɖɒl xud	ʔawwil kita:b
awʔwilhum		awwilhum
il kita:b l_aawwila:ni		il kita:b l_aawwila:ni
l_aawwila:ni minhum		l_aawwila:ni minhum

2. wi ha:kaza,

ʔa:ni\_kta:b . . . taʔnihum . . . il kita:b it ta:ni  
 ʔa:lit kita:b . . . taʔlithum . . . il kita:b it ta:lit  
 li haddi ʕa:ʕir kita:b . . . ʕaʕirhum . . . il kita:b il ʕa:ʕir.

3. hina ʕaʕar wɒrɒʔa:t; naʔwilni min fɒɖlak

ʔawwil wɒrɒʔa	} —itfɒɖɖɒl xud	ʔawwil wɒrɒʔa
awwilhum		awwilhum
il wɒrɒʔa_l		il wɒrɒʔa_l
ʔawwilaʔnija		ʔawwilaniija
il ʔawwilaʔnija <sup>2</sup> minhum		il ʔawwilaniija minhum

4. wi ha:kaza,

min fɒɖlak naʔwilni il wɒrɒʔa	t tanja (for ta:nija)
	t talta (for ta:lita)
	r rɒbʕa (for rɒ:biʕa)
	l xamsa (for xa:misa)
	s satta (for sa:tita)
	s sabʕa (for sa:biʕa)
	t tamna (for ta:mīna)
	t tasʕa (for ta:siʕa)
l ʕaʕra (for ʕa:ʕira)	

<sup>1</sup> "Blindness" is ʕama(i).

<sup>2</sup> Pl. ʔawwilaniʕim.

*Towards Composition.*

The third tree in Church Street on your right hand as you go from the station is the biggest tree in that street. It is also the finest and tallest.

Its green is *darker* than the green of clover.

People say "greener than clover",

"whiter than jessamine"<sup>1</sup> or "than milk"<sup>2</sup>,

"blacker than pitch"<sup>3</sup> or "than night"<sup>4</sup>,

"redder than blood",

"yellower than saffron"<sup>5</sup>,

"bluer than indigo"<sup>6</sup>.

*For Systematic Grammar.*

(1) The forms of the colours and deformities (masc., fem., plur., and abstract nouns) are perfectly constant, as will be seen by writing them out under one another. Similarly the forms of the ordinals (1 to 10 only), masc. and fem.

(2) Turn back to p. 37 Grammar of Chap. x, and note that ordinals and superlatives are constructed with their nouns in an identical way.

$$\left\{ \begin{array}{l} \text{ta:lit kita:b} \\ \text{akbar kita:b} \end{array} \right\} \text{ or } \left\{ \begin{array}{l} \text{il kita:b it ta:lit} \\ \text{il kita:b l akbar} \end{array} \right\}$$

The first construction is *annexation*, as can be seen from the loss of the definite article "*the* third, *the* biggest . . ."

(3) Note carefully that in annexation the ordinal is *not* made feminine when annexed to a feminine: ta:lit bint: but, il bint it talta.

(4) The ordinals after ten are the cardinals with il. The eleventh house . . . il be:t il ħida:far.

<sup>1</sup> il full (for physical whiteness).

<sup>2</sup> For moral whiteness.

<sup>3</sup> iz zift (for moral blackness).

<sup>4</sup> For physical blackness.

<sup>5</sup> il 'kurkum.

<sup>6</sup> in ni:la: but only in an undesirable sense, since blue is the colour of mourning; e.g. ʔalbi zaij in ni:la "my heart has 'the blues'": or the following curse, gat lak in ni:la (il baʕi:d)! "may indigo (i.e. mourning) come to you! (the other person)".

## For Memory-work.

(Up the scale—)

	do	re	mi	fa	soh	la	ti	do
1.	awwil	ta:ni	ta:lit	ro:biʃ	xa:mis	sa:tit—nuss	id	dasta.
2.	aħmar	axdʔr	azraʔ	ɒsʔar	abjɒdʔ	iswid—	”	”
3.	aʃma	aʃwar	ɒtrɒʃ	axrɒs	aʃrɒg	aħwal <sup>1</sup> —	”	”
4.	ħumr	xudʔr	zurʔ	sufɾ	bi:dʔ	su:d—	”	”

(Down the scale—)

	do	ti	la	soh	fa	mi	re	do
1.	u:la <sup>2</sup>	tanja	talta	roʔbʃa	xamsa	satta—fe:n	il	bustaʔ
2.	ħamra	xɒdra	zarʔa	sɒfra	be:dʔ	so:da—	”	”
3.	ʃamja	ʃo:ra	tɒrʃa	xɒrsa	ʃarga	ħo:la	”	”
4.	ʃumj	ʃu:r	turʃ	xurs	ʃurg	ħu:l	”	”

(5) Colours and deformatives having the same “measure” as comparatives, e. g.  $\left\{ \begin{smallmatrix} \text{aħmar} \\ \text{aħsan} \end{smallmatrix} \right\}$ , it is obvious that other methods were necessary for the comparison of colours. The easiest is by ʃan, e. g. “more red than” . . . aħmar ʃan. Or by aktar with the abstract noun, e. g. aktar ħumra (or ħama:r) lit. “more in redness”. Or finally by aktar min after the colours, e. g. aħmar aktar mid damm.

(As iswid, black, is the solitary colour whose measure varies from the above norm, it is possible to compare it in the usual way; and so we get aswid min . . . “more black than . . .”; but iswid ʃan.)

The same applies to colours like bunni “coffee-brown”, ʃamħi “straw”, bamba “pink”, etc. which are not susceptible of the above norm: e. g. bamba ʃan “pinker than”, or bamba aktar min . . .

<sup>1</sup> “Squint-eyed.”<sup>2</sup> Only in daroga ʔu:la “first class”. Otherwise ʔawwilanijja.

## CHAPTER XXV

[Grammatical Scheme:—“Reduplicated” Verbs with second and third radicals the same.]

*Another Proverb.*

- A. Do you know Fareed Eff. Hunein?
- B. Isn't he the person who was always in debt and used to go round all his friends asking a loan of them?
- A. The same. And he wrote to *me* also and asked of me the same request, and that I should reply to him by return. But I didn't reply to him except with ten words, and said to him, “My best advice to you is, ‘Cut your coat according to your cloth’ (‘Stretch your legs according to your quilt’).”
- B. Fine! And then?
- A. And then, when I saw him, I found the proverb had had an effect on him: for the moment he greeted me he said, smiling, “As your proverb would say, my dear fellow, I have been stretching my legs according to my quilt, and so I have now become comfortable”.

25. fəsl nimrit xamsa w ʃifri:n.

il fiʃl il mʔdɔ:ʃaf.

masal ta:ni.

A. tiʃrɔf fari:d afandi hine:n?

B. muʃ hu:wa lli ka:n tamalli madju:n wi kan bi\_jliffi ʃala kull\_ɔʃha:bu jitlub<sup>1</sup> minhum sulfa?

A. aiwa, hu:wa nafsu. wi katab lijj\_ana kaman, wi tɔlɔb minni za:t it tɔlab da, wi inn(i) aruddi ʃale:h ha:lan f\_aʔrɔb wɔʔt. amm\_ana ma rɔdde(:)tʃi ʃale:h illa bi ʃaʃar kilma:t, wi ʃulti lu “aḥsan nɔsi:ha lak minni, ‘ʃala ʔaddi\_lha:fak middi rigle:k’”.

A. ʃa:l. wi baʃde:n?

B. wi baʃde:n lamma ʃuftu, laʔe:t\_il masal ʔassar fi:h. li ʔinnu ʔawwilma sallim ʃalajja ʔa:l wi hu:wa bi jit/bassim biḏ ḏihk, “ʃala rɔʔji masalak ja ḥabi:bi, madde:t riglajja ʃala ʔaddi\_lha:fi!—wa ʃala kida dilwɔʔti baʔe:t mirta:h”.

*For Memory-work.*

The proverb.

*For Systematic Grammar.*

(1) Notice that the vowelling of the Past is absolutely constant, in a.

(2) Notice that the Indefinite has i and u forms.

(3) To these add a rare a form: e.g. sɔhḥ jisɔhḥ “be correct”; ma j(i)sɔhḥiʃ “it won’t do”.

(4) Notice that in this verb the first syllable of the Indefinite is an open one, contrary to that of the Indefinite of simple triliteral verb: ti-limm, tiḏ-rob. Compare the different ways in which the particles combine with each:

tilimm } bi\_tlimm } inta bi\_tlimm } ma\_tlimmiʃ } ma b\_alimmiʃ }  
tiḏrɔb } bi tiḏrɔb } inta\_b tiḏrɔb } ma tiḏrɔbj } ma b\_aḏrɔbj }

The Indefinites of all the forms still to be studied are all classifiable according as their first syllable is open or closed: and so the above ways of combining the particles will be found to be everywhere typical.

<sup>1</sup> A dependent clause of “circumstance” or “state” (ḥa:l). Notice that under such circumstances the clause is attached to the principal sentence without the aid of a particle.





Drill and Analysis.

aiwa, lamme:t ha:ga:thum.  
 „ lamme:t „  
 „ lamme:na „

aiwa lammetha kullaha.  
 „ lammetha „  
 „ lamme'na:ha kullaha.

la:, ma lammetf il ʒiza:l  
 (ma lammetu:f).

la:, ma lammetf il ʒiza:l  
 (ma lammetu:f).

la:, ma lamme'na:f il ʒiza:l  
 (ma lamme'na:f).

la:, ma lammetha:f.

„ „ „  
 „ „ lamme'naha:f.

alimm il ʒaff wi aruddu bukra.

„ „ „ „

nilimm il ʒaff wi nruddu bukra.

tojjib m alimmu:f (m alimmaha:f).

„ „ „

„ ma nlimmu:f  
 (ma nlimmaha:f).

ana b aduʔʔu wi s sala:m!

iħna bi nduʔʔu wi s sala:m!

ana ma b aduʔʔaha:f!

iħna ma bi nduʔʔaha:f!

ana la:mim il ʒaff wi rōddu  
 min badri.

„ „ il ha:ga:t wi  
 rō(:)didha badri.

ana lamma il ʒaff wi  
 rōd'da:h badri.

„ „ il ʒaff wi  
 rōd'da:ha badri.

iħna lammi:n il ʒaff wi  
 rōddi:nu badri.

„ „ il ʒaff wi  
 rōddi(:)nha badri.

Active Partic.

sōhi:h, lammi ha:ga:thum.

„ lammit „

„ lammu „

sōhi:h lam'maha kullaha.

„ lam'mitha „

„ lam'muha „

sōhi:h ma lammitf il ʒiza:l  
 (ma lammu:f).

sōhi:h ma lammitf il ʒiza:l  
 (ma lammitu:f).

sōhi:h ma lammu:f il ʒiza:l  
 (ma lam'muhf).

sōhi:h ma lammaha:f.

„ ma lammitha:f.

„ ma lammuha:f.

aħsan jilimmu wi jruddu ha:lan.

„ tilimmu wi truddu „

„ jilimmu:h wi jruddu:h „

ma jlimmu:f le:h! (ma jlimmaha:f).

ma tlimmu:f le:h! (ma tlimmaha:f).

ma jlimmuhf le:h!  
 (ma jlimmuha:f).

ma ʒlu:m bi jduʔʔu!

„ bi jduʔʔu:h!

ma ʒlu:m, ma bi jduʔʔaha:f!

„ ma bi jduʔʔuha:f!

{ lammak<sup>1</sup> il ʒaff<sup>1</sup> kwajjis.

{ wi rōddak fi:h aħsan kaman.

lammik, etc.

lam'mukum, etc.

Infinitive.

<sup>1</sup> [lammak fi l ʒaff is also correct.]



## CHAPTER XXVI

[Grammatical Scheme:—"Weak" Verbs, with first radical *w* or *ʔ*.<sup>1</sup>]

*A Proverb.*

- A. Have you heard the proverb, "Birds of a feather flock together"? ("Birds occur (*lit.* fall) according to their kinds".) What does it mean?
- B. It means that one's character is known from the character of his friends.

*An Anecdote.*

They say that a certain French peasant went to Paris, he not having previously seen that city. And when he was walking in the street he saw before him a magnificent palace, with a soldier standing in front of it. The peasant stopped and asked the soldier, "What is this building, sir?" The soldier replied (for he saw that the man was raw), "That 's a steam-mill, sir". "Now, that's *very* odd!" said the peasant; "in our village there are always many donkeys standing in front of the steam-mill, but in front of this one of yours I only see *one*!"

<sup>1</sup> But *not* *ʔ*, as we signified before, p. 62, n. 1.

## 26. fəsl nimrit sitta\_w ʔifri:n.

ʔatʔa:l muʔtalla—illi\_l fe: bitaʔithum hamza walla waw.  
masal.

A. simiʔt il masal illi bi jʔu:l, “it tuju:r ʔal\_aska:lha ‘tiʔaʔ”?  
ʔeh maʔana:h?

B. jaʔni ʔinn axla:ʔ il wa:hiid maʔru:fa min\_axla:ʔ\_ʔəʔha:bu.

fuka:ha.

bi\_jʔu:lu inni wa:hiid falla:h fironsa:wi ro:h bari:z wi<sup>1</sup> ma  
kanʔi sabaʔ ʔafha. wi lamma ka:n ma:ʔi fi ʔa:riʔ illa\_w ʔa:f ʔəsr<sup>i</sup>  
ʔubbaha xɔ:lis wi wa:hiid ʔasʔkari wa:ʔif ʔudda:mu. ʔam wiʔif il  
falla:h wi saʔal il ʔasʔkari “e:h\_il bina:ja di ja si:di?” ʔa:m\_il  
ʔaskari ʔa:l lu (ikminnu ʔa:f innu ɔa:ʃi:m) “da waʔbu:r tihi:n ja  
si:di!” ʔam ʔal lu\_l falla:h “ʔamma ʔe ʔaqi:b! fi baladna\_b  
ʔa:ʔaf ʔudda:m il waburɔ:t himi:r kitir, la:kin ʔudda:m\_il wabu:r  
bitaʔkum d\_ana ʔa:ʃif wa:hiid bass!”

*For Memory-work.*

The first paragraph.

<sup>1</sup> The wi of “state”.

## The Verbs (ʔa)kal and (ʔa)xad (1st Radical ʔ).

I.	II.	III.
1. Past. { kalt, ja ʕali? kalti, ja bint? kaltu, ja wla:d?	aiwa kalt. " " " kalna.	maʕlu:m kal. " kalit. " kalu.
1a. xatt, etc.	" xatt.	" xad.
2. Indef. { ta:ku:l emta? takli " taklu "	ʔa:ku:l baʕde:n. " " na:ku:l "	ja:ku:l ha:lan ahsan. ta:ku:l " " jaklu " "
2a. ta:xud, etc.	ʔa:xud, etc.	ja:xud, etc.
3. Impera. { kul ja ʕali! kuli ja bint! kulu ja wla:d!	la:, ana wa:kil. " " wakla. " ihna wakli:n. } Partic.	{ [This active participle has, quite uniquely, a past sense.]
3a. xud ja ʕali.	adizni wa:xid.	
4. { bi 'taklu le:h. bi ta'kulha le:h. bi tak'lu:h le:h. bi tak'lu:ha le:h.	{ 'b aklu kida! b a'kulha kida! bi 'naklu " bi na'kulha kida!	{ maʕlu:m bi'jaklu. " bi ja'kulha. " bi jak'lu:h. " bi jak'lu:ha.
5. ma taklu:f! ma taklih:f! ma takul'ha:f! ma takluha:f!	m_aklu(:)f le:h? " " ma akulha:f le:h? ma nakulha:f le:h?	ma jaklu:f le:h? ma taklu:f le:h? ma jakulha:f le:h? ma jakluha:f le:h?
6. xattu, ja ʕali? xatti:h, ja bint? xattu:h ja wla:d?	la: ma xattu:f. " " " " ma xadna:f.	s-phi:h ma xa'du:f. " ma xadi'tu:f. " ma xa'duh:f.
6a. kalta, etc.	" ma kalu:f, etc.	" ma kal:f, etc.
7. xat'taha ja ʕali? xatti:hum ja bint? xattu:ha ja wla:d?	" ma xattaha:f. " ma xattuhum:f. " ma xadnaha:f.	" ma xad'ha:f. " ma xadit'hum:f. " ma xadu'ha:f.
7a. kal'taha, etc.	" ma kaltaha:f, etc.	" ma kalha:f, etc.

1. Have you eaten? 1a. Have you taken? (for xadt).
2. When will you eat? 2a. Take.
3. Eat.—No, I have eaten. 3a. Take.—Here, I am taking.
4. Why are you eating it?—Because I am!
5. Don't eat it.
- 6, 6a, 7. Have you taken, eaten, it then?

## Verb-Drill.

## The Verbs wiʔif and wiʔiʃ (1st Radical w).

I.	II.	III.
From wiʔif.		
1. & Indef. Imp. { 'iʔaf ja ʃali! ' iʔafi ja bint! ' iʔafu ja wla:d.	aʔaf le:h ? "       " nuʔaf le:h ?	la:zim tuʔaf! "   tuʔafi. "   tuʔafu.
2. ma tiʔaffi ja ʃali. " tiʔafi:ʃ ja fntma. " tiʔafu:ʃ ja wla:d.	m_aʔaffi le:h ? ma   "       " ma nuʔaffi le:h ?	ma juʔaffi le:h ! " tuʔaffi   " " juʔafu:ʃ le:h !
From wiʔiʃ.		
3. & Indef. Imp. { iwʃa 'tuʔaʃ ! iwʃi 'tuʔaʃi ! iwʃu 'tuʔaʃu !	'aʔaʃ iz za:j ! "       " 'nuʔaʃ       "	'juʔaʃ iz za:j ! 'tuʔaʃ       " 'jiʔaʃu z za:j !
4. ma tuʔaʃʃ ja wa:d. " tuʔaʃi:ʃ ja bitt. " tuʔaʃu:ʃ ja na:s.	la:, m_aʔaʃʃ ! "       " " ma nuʔaʃʃ !	maʃlu:m ma juʔaʃʃ ! "       " tuʔaʃʃ ! "       " juʔaʃu:ʃ !
From wisil (or wasil).		
5. awʃol ʔemta ? etc.	tiwʃol bukra, ʔin ja ʔnʔʔ: or tu:sol, etc.	sɒhi:kjiwʃol bukra, ʔin ja ʔnʔʔ: or ju:sol, etc.

1. Stand up, Ali.

2. Don't stand up, Ali.

3. Take care (lest) you fall (iwʃa or u:ʃa).

4. Don't fall, boy.

5. When shall I arrive?—You'll arrive to-morrow.

## For Systematic Grammar.

(1) The verbs with first radical hamza are not very frequent, and present no irregularity (e. g. ʔamar "to command", juʔmur, ʔa:mir, maʔmur): except the two verbs kal and xad, for ʔakal and ʔaxad, which are apocopated in their Past, and take on a w in the Participle Active (wa:kil, wa:xid).

(2) The verbs with first radical w present no irregularity (e. g. wagaʃ "to pain", jiwwagaʃ with alternative form ju:gaʃ); except the two verbs wiʔiʃ and wiʔif,<sup>1</sup> which are apocopated in their Indefinite (see Verb-Drill paradigms).

<sup>1</sup> Also wasaʃ, jiasaʃ "to hold, have room for".

## CHAPTER XXVII

[Grammatical Scheme:—"Weak" Verbs, with second radical w or j.]

*An Anecdote.*

There was a motor—one of those for public hire—going along in the street, when it ran over a small boy, and the driver went off at high speed, fearing lest they should imprison him if the boy should die. There was a policeman who saw the accident, and he brought the ambulance<sup>1</sup> people so as to pick up the boy and take him to the police-station. When they arrived there the police-officer asked him about who had run over the boy, and said, "Did you see the accident with your own eyes?" "Yessir, I saw it." "Then why didn't you bring the driver here?" "Why, he went off, sir." "Well, didn't you take his number?" "Yessir, I took it." "What was it?" "Two loops and a stave, sir!"<sup>2</sup>

<sup>1</sup> Lit. "assistance", "relief", "*secours*", from the name of the First-Aid Society in Cairo.

<sup>2</sup> i.e. 155.

## 27. fəsl nimrit sabʕa w ʕisri:n.

afʕa:l muʕtalla—illi l ʕe:n bitaʕithum waw walla je:.

fuka:ha.

kan fih u-tomobi:l min bitu:ʕ il ʔugra ma:ʕi fiʕ ʕa:riʕ, ʔam da:s walad sugʔjjar, wis sawwa:ʔ giri ʔawa:m, wi hu:wa xqjif lahsan jisqi/nu:h,<sup>1</sup> iza ka:n il walad jimut. wi kan wahi:d ʕas/ka:ri ʕa:f il ha:sa, wi ʕa:b il ʔisʕa:f ʕalaʕan tifi:l il walad wi twaddi:h lil karako:n. wi lamma ro:hū hna:k ʕaʔalu:l mʕa:win ʕan illi da:su wi ʔa:l “inta fuʕt il ha:sa b ʕe:nak?” “aiwa fuʕtaha jafandim.” “umma:l ma gibtiʕ is sawwa:ʔ le:h?” “ma giri jafandim?” “təjjib ma xattiʕ nimʕritu?” “aiwa xatʕtaha jafandim.” “təjjib hi:ja kam?” “halaʕte:n wi nabbu:t jafandim!”

*For Memory-work.*

The dialogue between the Moawin and the Shawish.

*For Systematic Grammar.*

(1) It should be remembered that the roots of *all* these verbs (pp. 130, 131) have either *j* or *w* for their middle radical. The vowels *i* and *u*, or the length:, correspond to these weak consonants.

(2) The *a*, *i* and *u* forms come out most clearly in the Indefinite. The *a* is found in very few verbs, but these are common.

(3) The *i* and *u* forms come out clearly also in the Past. But the *a*-verbs sometimes make their Past in *i* (e.g. bitt from jiba:t), sometimes in *u* (e.g. xuʕt from jixa:f).

(4) The first syllable of the Indefinite being open, its vowel is liable to elision: e.g. bi\_tħu:ʕ, wi\_tba:t.

(5) The characteristic long vowel (into which the weak radical is transformed so often) is shortened before two consonants: ʕilt for ʕilt, tifiha for tifi:lha. And also when it loses accent: jiʕbi:ʕu “they sell”, but jibiʕu:ha.

(6) The true Passive Participle is as mabi:ʕ “sold” (for *j* verbs), and mahu:l “frightful” (for *w* verbs). But these forms are very rare, and other forms are requisitioned to replace them. For example, the weak letter is restored and the participle becomes like an ordinary triliteral, e.g. madju:n (for madi:n) “indebted”, maʕwu:ʕ (for maʕu:ʕ) “crooked”.

<sup>1</sup> Or xqjif ʕala nafsū lə jiuʕsiḡin “fearing for himself lest (la) he should be imprisoned”.

For Conversational

Verbs with

## I.

1. (a) Will you pass their way to-morrow?—Yes, I shall, *etc.*—  
I hope he will, *etc.*
- (b) Will you carry the luggage with them?
- (c) Will you stop the night here to-morrow?
2. Did you pass . . . carry . . . stop the night?

Indefinite.	(in u) tifu:t ʕale:hum bukra?	[tifu:ti, tifu:tu].
	(in i) tifi:l il ʕaffi wɔjja:hum?	[tifi:li, tifi:lu].
	(in a) tibat hina bukra?	[tibat:ti, tibat:tu].
Past.	(in u) futti ʕale:hum imbari:h?	[futti(:), futtu(:)].
	(in i) filti wɔjja:hum imbari:h?	[filti(:), filtu(:)].
	(in a) bitti hina:k imbari:h?	[bitti(:), bittu(:)].

## Impera.

3. Pass quickly!—See, I *am* passing.  
Carry a little more.—I *am* carrying my utmost.
4. Will you keep back the apples and sell them?
5. Why are you keeping and selling them?—Because I *am*!
6. Fear him and leave him and depart from him.
7. Why did you fear her and not visit her?
8. Why are you keeping Ali back?—  
I'm not keeping him back?

fut ʕawa:m.	fi:l swajja zija:da.
tiku:f it tiffa:h wi tbi:ʕu!	tiku:ʃi t tiffa:h wi tbi:ʕi:h!
tiku:ʕu t tiffa:h wi tbi:ʕu:h!	bi tʕuʃhum wi bi tbi:ʕum le:h?
bi tʕuʃi:hum wi bi tbi:ʕi:hum	le:h?
bi tʕuʃu:hum wi bi tbi:ʕu:hum	le:h?
xa:f minnu wi si:bu wi futu!	xa:fi „ „ si'bi:h wi fu'ti:h.
xa:fu „ „ si'bu:h wi fu'tu:h.	xa:f minha wi sibha wi futha!
xa:fu minha wi sibha wi futu:ha!	xufti minha wala zur'taha:ʃ le:h?
xufti „ „ zur'tiha:ʃ le:h?	xuftu „ „ zur'tu:ha:ʃ le:h?
(a) inta ʕa(:)jjif ʕali le:h?	inti ʕajja „ „
intu ʕajji:n il walad le:h?	(b) inta ʕajʃ il binti le:h?
inti ʕajfa l binti le:h?	intu ʕajji:n il binti le:h?



Verb-Drill.

2nd Rad. weak.

II.

aiw afu:t ʕale:hum [nifu:t].

„ afi:l wɔjja:hum [nifi:l].

„ abat hina [niba:t].

aiwa futti ʕale:hum [futna].

„ filti wɔjja:hum [filna].

„ bitti hina:k [bitna].

Partic. Active.

adi:ni fa(:)jit.  
ana ʕa(:)jil ʔaddi.

ʔɔjjib ahu:ʕu wabi:ʕu.

„ nihu:ʕu wi nbi:ʕu.  
bahu:ʕum wi babi:ʕum kida!

„ „ „ „

bi\_nhu:ʕum wi bi\_nbi:ʕum kida.

m\_axaffi minnu wala\_sibu:f.

ma\_nxaffi minnu wala\_nsibu:f.  
m\_axaffi minha wala\_asibha:f.  
ma\_nxaffi minha wala\_nsibha:f.  
xufti minha wala\_zurtaha:f kida!

„ „ „ „  
xufna minha wala\_zurnaha:f kida!  
ana muʕ ʔajʕu.

„ „ ʔajʕa:h.  
ikna muʕ ʔajʕi:nu.  
ana muʕ ʔajʕi:ʕa.

ikna muʕ ʔajʕi(:)nba.

III.

ijʕak jifut! [tifu:t, jifu:tu].

„ jifi:l! [tifi:l jifi:lu].

„ jiba:t! [tiba:t jiba:tu].

maʕlu:m fat [fatit, fa:tu].

„ ʕa:l [ʕa:lit, ʕa:lu].

„ bat [batit, ba:tu].

Partic. Passive.

(For pass. partic. see "Systematic Grammar".)

maʕlu:m jihu:ʕu wi jbi:ʕu.

„ tihu:ʕu wi tbi:ʕu.  
„ jihu:ʕu:h wi jbi:ʕu:h.

maʕlu:m bi\_jhu:ʕum wi  
bi\_jbi:ʕum.

„ bi\_thu:ʕum wi  
bi\_tbi:ʕum.

„ bi\_jhu:ʕu:hum wi  
bi\_jbi:ʕu:hum.

ma\_jxaffi minnu wala\_jsibu:f.

„ txaffi minnu wala\_tsibu:f.  
„ jxaʕu:f minnu wala\_jsibuh:f.  
ma\_jxaffi minha wala\_jsibha:f.

„ jxaʕu:f minha wala\_jsibuha:f.  
maʕlum xaf minha wala\_zarha:f!

„ xaʕit „ „ zaritha:f!  
„ xaʕu „ „ zaruha:f!



## CHAPTER XXVIII

[Grammatical Scheme:—"Weak" Verbs, with third radical w or j.]

*A story.*

Once upon a time the mice summoned each other and said, "Come, let us think out some device against the cat when he comes our way". "Oh, my goodness", said their chief, "that cat is like the black deil. Why shouldn't we all catch him and put a little bell about his neck without his perceiving, so that we may then hear him when he comes or goes." "Your idea is admirable", said they, "to the last degree: and who should tie him up except *you*, our chief?" "My goodness", said he, "have I forgotten what he did<sup>1</sup> to me when I ran away from him that day and he pursued me right up to the hole? My duty is simply to direct you, and then you must begin to act." "And which of *us*", said they, "forgets his deeds with all of us, when he—" And that moment along came the cat, and they all fled in a panic, and said, "The opinion of every weakling like us is useless".

<sup>1</sup> *Lit.* "What he did it," see Chapter xxxvii, c.

## 28. fəsl nimrit tamanja w ʕifri:n.

afʕa:l muʕtalla,—illi l la:m bitaʕithum waw walla je:.

hika:ja.

fi jo:m min do:l il fir:n nadahu l baʕʕuhum wi ʕa:lu “joʔto nfakkar fi hi:la lil ʕutt<sup>i</sup> lamma ji:gi. ʕam ʕa:l il kibi:r bitaʕhum “ja sala:m! il ʕutt<sup>i</sup> da zaji il ʕafʕit l iswid! jigrə ʕe:h iza kunna nim/siku kulʕina wi nħutti f roʕabtə gingil (jaʕni garəb sugʕjjar) min ʕe:r ma jidə, ʕalaʕan nibʕa nisʕmaʕu lamma jimsi walla jigri?” ʕa:mu ʕa:lu lu “fikrək gami:l li ʕa:xir darəʕa! wi min jurʕutu ʕilla nta ja ʕrojjis?” ʕam ʕal “ja sala:m garə ʕe:h?! hu:w ana nsi:t illi ʕamalə fija lamma ʕrit minnu di:k in nahə:r wi ʕiri warə:ja l hadd is ʕaʕʕ? ana ʕalaʕja bass aʕu:l lukum, w intə tibʕidu tiʕmilu”. ʕa:mu ʕa:lu lu “wi min minna b jinsa ʕamalə fina kullina ʕe:, wi hu:wa . . .” wi fil laħzə di gih il ʕutt! ʕa:mu ʕirju kulʕuhum xajfi:n, wi ʕa:lu “aho kull<sup>i</sup> waħid ʕoʕi:f zaji jina roʕju ma jibʕa luʕ fajda”.

*For Memory-work.*

“min jurbut il gingil fi roʕabt il ʕutt?” ahe n nuʕto he! ʕalaʕan il kalaʕm sahl wis suʕu:ba tamalli fil ʕamal.

[Indef. in a, Past in a.]
[ „ in i, „ in i.]
[ „ in a, „ in i.]
[ „ in i, „ in a.]

Aor.

Past.

Imper.

Partic.

## I.

- (a) ?ijjak ji?ro\_l kita:b !  
 (b) ?ijjak jirsi ?ala ttri:ʔa !  
 (c) ?ijjak jifʔo ʔawam !  
 (d) ?ijjak jibni beṭu\_s sa'na: di.

1. bi tigri wi\_b tinsa kulli ha:ga.

„ tigri wi\_b tinsi „ „

„ tigru wi\_b tinsu „ „

2. (a) girist wi\_nsi:t kaman marra ?

giri:ti wi\_nsi:ti „ „ ?

giri:tu wi\_nsi:tu „ „ ?

2. (b) bare:t il ʔalam wi\_rome:tu le:h ?

bare:ti l „ „ rome(:)ti:h le:h ?

bare:tu l „ „ rome(:)tu:h le:h ?

3. (a) ʔirmi mandi:lak, ir'mi:h !

ʔirnu mandilkum, ir'nu:h.

(b) iʔro\_kta:bak iʔro:h.

iʔri\_kta:bik iʔri:h.

iʔru\_l kita:b iʔru:h.

4. Partic. Active.

{ inta nasi ʔali le:h ?

{ inti nasja „ „ ?

{ intu nasjin ʔali le:h ?

The same with . . . foṭma . . . l\_iwla:d.

5. girist wi laʔetu ? [laʔetha].

giri:ti wi laʔe:ti:h ? [laʔeti:ha].

giri:tu wi laʔetu:h ? [laʔetu:ha].

6. ma\_g'ritʃ wala laʔetʃ { abu:k ?

ma\_gri:ti:ʃ wala laʔeti:ʃ { ummak

ma\_gri:tu:ʃ wala laʔetu:ʃ { abu:ki ?

ma\_gri:tu:ʃ wala laʔetu:ʃ { ummik

ma\_gri:tu:ʃ wala laʔetu:ʃ { abu:ku ?

ma\_gri:tu:ʃ wala laʔetu:ʃ { um'muku

(a) I do hope he'll read the book !—Why, he has already read the book !

(b) I do wish he'd settle on a method !—Why, he has long settled on one !

(c) I hope he'll be disengaged soon !—Why, he has been so since yesterday !

(d) I hope he'll build his house this year !—Why, he built it last year !

1. You run away and forget everything.—I confess I do, etc.

2 (a). Did you run away and forget again ?

## Verb-Drill.

## 3rd Rad. weak.

## II.

da ʔarɒ l kita:b ʔablɪ dɪlɔpʔt!  
 ma ʔrɪsɪ ʔala tɔrɪ:ʔa mɪn zama:n!  
 ma fɪdɪ mɪn ɪmba:rɪt!  
 da bana ʔamɲawwɪl!  
 aɪ naʔam, ana b ʔagɪ wɪ b ʔansa.  
 " " " " " " " "  
 " " ɪlɪna b nɪgɪ wɪ b nɪnsa.  
 aɪwa, gɪrɪt wɪ nsɪt.  
 " " " " " " " "  
 " " gɪrɪ:na wɪ nsɪ:na.  
 bare:tu l ʔalam wɪ rɔme:tu kɪda!  
 bare:na l ʔalam wɪ rɔme(:)na:h  
 kɪda!  
 la m ʔar'mɪhʃ!  
 " ma nɪrmɪhʃ!  
 " m ʔarɒhʃ!  
 " m ʔarɒhʃ!  
 " ma nɪʔrɒhʃ!

## do. with Pronouns.

ana muʃ na'si:h.  
 ana muʃ na'sja:h.  
 ɪlɪna muʃ na'sjɪ:nu.  
 na'si:ha, na'sɪrhum.  
 na'sja:ha, na'sja:hum.  
 na'sjɪ:na, na'sjɪ:hum.  
 aɪwa, gɪrɪt wɪ laʔetu.  
 " " " " " " " "  
 " " gɪrɪ:na wɪ laʔe'na:h.  
 la ma ʔrɪtʃ wala { laʔe'tu:f.  
 { laʔe:tha:f.  
 la ma ʔrɪ'na:f wala { laʔe'na:hʃ.  
 { laʔe:na:ha:f.

## III.

sɔhi:h bɪ ʔɪgɪ wɪ b ʔɪnsa.  
 " " tɪgɪ " tɪnsa.  
 " " ʔɪgru " ʔɪnsu.  
 maʔlehʃ! ʔɪgɪ wɪ ʔɪnsɪ!  
 " ʔɪrɪt wɪ nɪsɪt!  
 " ʔɪrɪ:na wɪ nɪsɪ:na!  
 ʔarɒ l ʔalam wɪ rɔ'ma:h ɪzza:ʔ!  
 ʔarɒt ɪl " wɪ rɔmatu "  
 ʔarɒ l " wɪ rɔmu:h "  
 bɪ t tɔbʃɪ ma ʔɪrmɪhʃ.  
 " " ma ʔɪrmu:hʃ.  
 ma ʔɪʔrɒhʃɪ le:h?  
 " tɪʔrɒhʃɪ le:h?  
 " ʔɪʔru:hʃɪ le:h?

## Part. Pass.

{ sɔhi:h ʔalɪ muʃ mɪnsɪ.  
 { sɔhi:h { fɔtma mɪʃ mɪnsɪjja.  
 { l ɪwla:d muʃ mɪnsɪjɪ:n.  
 maʔlu:m ʔɪgɪ wɪ laʔa:h [laʔa:ha].  
 " ʔɪrɪt wɪ laʔatu [laʔatha].  
 " ʔɪrɪ:na wɪ laʔe'na:h [laʔe'na:ha].  
 sɔhi:h ma ʔrɪtʃ wala { laʔahʃ.  
 { laʔaha:f.  
 " ma ʔɪrɪtʃ " { laʔatu:f.  
 { laʔatha:f.  
 " ma ʔrɪ:na:f " { laʔuhʃ.  
 { laʔuha:f.

- 2 (b). Why did you sharpen the pencil, and then throw it away?
- 3 (a). Throw away your handkerchief, throw it away!
- 3 (b). Read your book, read it!
4. Why are you forgetting Ali?—I am not. . . —True, he is not forgotten.
5. Did you run and find him (her)?
6. Didn't you run and find your father?

*For Systematic Grammar.*

(1) Notice the four possible vowel combinations as between Past and Indefinite, viz. :

a—a,	ʔarɒ	jiʔrɒ
i—i,	risi	jirsi
a—i,	bana	jibni
i—a,	fiḏi	jifḏɒ

No rule can be given ; each verb must be noted as it occurs.

(2) Notice carefully the way the Past<sub>s</sub> in *i* differ from those in *a* ; namely

(1) their third person feminine and plural ;

(2) the liability of their first vowel to be elided.

(3) Notice the reduction of length wherever two consonants succeed a naturally long vowel.

*The verb "to give" idda.*

As this is the commonest of the verbs that take two objects, we may take it here, as it conjugates like a verb with third rad. weak in its Indefinite tense, and like a verb with two rads. the same in its Past.<sup>1</sup>

In the grouping of the pronouns (positive and negative) the verb behaves exactly like those already studied in Chapter xix.

It would be tedious to exhaust the possible combinations of pronouns in this verb. The following specimens show sufficiently the grouping and accentuation of the pronouns, accusative and dative :

1. *Simple form* (past). 'idda(:), 'iddat ; id'det ; etc., etc. (aorist).  
'addi(:), 'jiddi, 'jiddu, etc. (imperat.). 'iddi(:), 'iddu (partic.).  
'middi(:), mid'dijja, middi'ji:n (no Inf.).
2. *With nouns as objects.* 'idda l kita:b li l walad.
3. *With direct pronominal object.* id'da(:)h li l walad.
4. *With indirect pronominal object.* id'da: lu l kitab.
5. *With both objects pronominal.* iddat'ha: li, ma ddatha 'li:f.

<sup>1</sup> Compare jigrī } and { ʔidde:t  
jiddi } rōddet

The anomalies are explained by the fact that the verb has been worn down from ʔadda, jiʔaddi, the conjugation of which would be exactly as the verb illustrated on pp. 150-1, no. 16.

6. *Shifting of accent.* Compare the following—

id'dat; id'datha; iddat'ha: li; ma ddatha 'li:f.

id'det; id'de(:)tha; idde(:)t'ha: li; ma ddetha 'li:f.

7. (a) *Third masculine pronoun (direct).*

id'dah li; ma ddah'li:f; id'duh li; ma dduh 'li:f.

idde'tuh li (you (p.) gave it me); ma d'de:tuh 'li:f.<sup>1</sup>

idde'tu: li (you (s.) gave it me); ma dde:tu li:f.

(b) *Third feminine pronoun (direct).*

iddaha: li, ma ddaha 'li:f; iddet'ha: li, ma dde:tha 'li:f.

8. *Treatment of indirect pronoun when dissyllabic,*

i. e. laha, lina, liki, lukum, luhum.

(a) *The first vowel gets eliminated after a vowel: e. g.*

iddat'ha lkum, ma ddatha l'ki:f;

idde'tu lkum (I gave it to them); ma d'de:tu l'humf.

With lina the n gets assimilated: e. g. iddat'ha nna,

id'du nna l kita:b, for lna.

(b) *But after a consonant no elimination takes place: e. g. id-*

det'hum luhum, ma ddet'hum lu'humf.<sup>1</sup>

<sup>1</sup> Where more than one accent appears to fall on a single word-group, it will be found that the last is the strongest, and the rest secondary.

*The book . . . The napkin . . .*

1. Did I give it you (her), or not?—No, you didn't give it me (her).
2. Did he give it you, or not?—No, he didn't give it me.
3. Did she give it her, or not?—No, she didn't give it her.
4. Did we give it you, or not?—No, you didn't give it me.
5. Did they give it him, or not?—No, they didn't give it him.
6. Did they give it them, or not?—No, they didn't give it them.
7. Did you (*f.*) give it us, or not?—No, I didn't give it you.
8. (a) Give it to me, Ali.—Why, I *am* giving it you (*m. f.*).  
       (b) Give it to me, Fatima.—Why, I *am* giving it you.  
       (c) Give it to me, children.—Why, we *are* giving it you (*m. f.*).
9. Will you give it us, or no?—No, I won't give it you.
10. Will you give them to him (her)?—No, I won't give them him (her).



il kita:b . . . il fu:tu.

1. idde'tu: lak  
iddet'ha: lak  
idde'tu\_lha  
iddet'ha\_lha } walla la?—la:, { ma\_d'de'tu 'li:f.  
ma\_d'detha li:f.  
ma\_dde'tu\_l'ha:f.  
ma\_d'detha\_l'ha:f.
2. id'dah lak  
idda'ha: lak } " " ?—la:, { ma\_ddah 'li:f.  
ma\_ddaha 'li:f.
3. idda'tu\_lha  
iddat'ha\_lha } " " ?—la:, { ma\_ddatu\_l'ha:f.  
ma\_d'datha\_l'ha:f.
4. idde'nah lak  
idde'na'ha: lak } " " ?—la:, { ma\_dde'tuh li:f.  
ma\_d'de'tuha 'li:f.
5. id'duh lu  
iddu'ha: lu } " " ?—la:, { ma\_dduh lu:f.  
ma\_dduha 'lu:f.
6. id'duh luhum  
iddu'ha\_lhum } " " ?—la:, { ma\_d'duh lu'hum:f.  
ma\_dduha\_lhum:f.
7. idde'tih lina  
id'detiha\_nna  
iddethum lina } " " ?—la:, { ma\_dde'tu\_lku:f.  
ma\_ddetha\_lku:f.  
ma\_ddethum lukum:f.
8. (a) { id'dih li, ja ʕali!—ma\_ana mid'dih lak.  
iddi'ha: li " " — " middi'ha lak (middiha\_lki).  
(b) { iddi'ha li ja futma!—ma\_ana 'middi'jah lak. [ha\_lki].  
iddi'ha: li " " — " mid'dijja'ha: lak (middijja-  
(c) { idduh li ja wla:d!—ma\_hina middijji:nu lak. [ha\_lki].  
idduha:li " " — " middijjin'ha: lak (middijjin-  
9. tiddih lina  
tiddi'ha\_nna } walla la?—la:, m ad'dih luku:f.
10. tiddu'hum lu  
tiddu'hum laha } " " la:, { ma\_niddihum 'lu:f.  
ma 'niddihum la'ha:f.

## CHAPTER XXIX

RELATIONS *and* IN-LAWS.*Introductory story.*

There was an old city in Arabia, in which were ancient families, all of whom were proud of their ancestry. One day a king came up against that city and besieged it with an army. And when all those notables were unable to keep that king off and save the city from him, a certain poor man rose from the midst of the city and by his ability drove the enemy off and saved his country. After this the whole people rose up and said, "The best thing we can do is to make this brave man king over us". But the notables of the town refused, and got angry, and said, "That's a fellow without origin or ancestry; how should one of his sort be king over us with our noble families?" But one of them who was wiser than the others said to them, "Not so. - Man is man because of his character (attributes) and his knowledge, not because of his parents. I tell you, there is no one more worthy than he to be king over us."

## 29. fəsl nimrit tisʔa w ʔifri:n.

ʔarə:jib wi nasa:jib.

hika:ja tamhidijja.

kan fih madi:na ʔadi:ma fi bla:d il ʔarəb, fi:ha ʔela:t kubə:r, kulluhum miftixri:n bi ha'sabhum wi na'sabhum. wif jo'm mil ʔajja:m ʔa'm ʔal madi:na di malik wi ha'sirha' b ge:f. wi lamma kull il ʔaʔja'n do'l ma ʔidru:f jim'naʔu l malik da wi jəvʔəsu l madi:na minnu, ʔam wa:hid faʔi:r min wust il balad, wi b ʔatərtu 'manaʔ il ʔadu ʔanhum wi xəvʔə il wəton. wi baʔde:n ʔam ʔumu:m if ʔaʔb wi ʔa:lu, "il ʔaḥsan ni'mallik ir rə:gil if ʔu'ga:ʔ da ʔale:na". la:kin aʔja:n il balad ma riḏju:f wi ziʔlu wi ʔa:lu, "da wa:hid ma lu:f ʔəslī wala fəsl, wala ḥasab wala nasab, w izzaj jikun wa:hid miʔ ʔakl da malik ʔale:na ḥn ʔəḥa:b il ʔela:t il kubə:r?" ʔam wa:hid minhum ʔa:ʔil ʔan ʔerhu ʔal luhum "muʔ kida! il ʔinsa'n bi-sfatu wi ʔilmu, muʔ b abu'h w ummu! w an aʔul lukum, ma fi:ʔ wa:hid a'ḥaʔʔi minnu jikun ʔale:na malik".

<sup>1</sup> From ha:sir jiḥa:sir, see Chapter xxxiv.



12. AUNT (maternal)

13. NEPHEW }  
NIECE }

14. COUSINS

(Plurals)

1. SON- and D.-IN-  
LAW

2. FATHER-IN-LAW

3. MOTHER-IN-LAW

4. FATHER- and  
MOTHER-IN-LAW  
(alternative)5. HUSBAND'S  
BROTHER

6. WIFE OF DO.

7. SISTER'S  
HUSBAND

8. BROTHER'S WIFE

9. WIFE'S SISTER'S  
HUSBAND10. UNCLE BY  
MARRIAGE11. AUNT BY  
MARRIAGE

12. labi:ba [xal:la] li ʕali wi fotma. hi:ja xaltu, xal'thiha. ʕali jiʔul laha "ja xalti!"

13. ʕali [ʔibn ax] li ʕabd il ʕaziz, wi fotma bint axu:h. bi ʔʔul luhum "ja bn axu:ja!" "ja bint axu:ja!" (or ibn uxt.)

14. saʕi:d wi saʕi:da [wila:d ʕammit] ʕali wi fotma. humma wila:d ʕam'mitu... ʕammitha. wi ʕali wi fotma [wila:d xal:it] aħmad wi xadi:ga.

ʕali jiʔul li saʕi:d "ja [bn ʕammiti]!" wi li saʕi:da "ja [binti ʕammiti]!"

saʕi:d jiʔul li ʕali "ja [bn xali]!" wi li fotma "ja [binti xali]!"

ʕali jiʔul l aħmad "ja [bn xalti]!" wi li xadi:ga "ja [binti xalti]!"

(1) [abbahat], (2) [ummahat], (3) [axwat], (4) [axawat], (5) [agda:d], (9) [aʕma:m], (10) [ʕamma:t], (11) [axwal], (12) [xala:t].

## II. [in nasa:jib] (The relations by marriage).

1. m'hammad ʕan gali:la, "hi:ja [mrɔ:t ibni]"; wi ʕan mɔzlu:m "hu:wa [goz binti<sup>1</sup>]."

2. m'hammad [ħama] li gali:la; hu:wa ħama:ha. wi fahmi ħama xali:l.

3. ʕe:ʕa [ħama:t] li gali:la; hi:ja ħama:tha. wi fahima ħama:t xali:l.

4. xali:l jiʔul li fahmi "j [abu mrɔ:ti]!" wi mɔzlu:m jiʔul li ʕe:ʕa "[ja mm imrɔ:ti]!"

5. maħbu:b jibʔa [silf] li gali:la; hu:wa sil'faha wi hi:ja tʔul lu "ja silfi!"<sup>2</sup>

6. gali:la tibʔa [silfa] li maħbu:ba (wi kida maħbu:ba li gali:la). di silfit di, wil waħda tʔul lit tanja "ja sil'fiti!"

7. xali:l ʕan mɔzlu:m, "hu:wa [go:z uxti<sup>3</sup>]."

8. xali:l ʕan kari:ma, "hi:ja [mrɔ:t axu:ja] (or [zo:qit axu:ja])."

9. maħbu:b wi mɔzlu:m jibʔu kulli waħid min-hum [ʕadi:l] lit tami, wi ʔʔul li t tami "ja ʕadili."

10. ʕali jiʔul li mɔzlu:m "ja goz ʕammiti," wi labi:b "ja goz xalti."

11. ʕali jiʔul li kari:ma "ja mrɔ:t ʕammi," wi fari:da "ja mrɔ:t xali."

<sup>1</sup> Or siħri. siħr (p. nshar) is also used for sister's-husband.<sup>2</sup> But "(my) wife's brother" is only axu mrɔ:ti. Similarly "my spouse's sister" is uxt<sup>1</sup> mrɔ:ti (or gozi).<sup>3</sup> Or siħri. But only a brother uses this appellation; not a sister for her sister's husband.



## INTRODUCTION TO CHAPTERS XXX TO XXXV.

### *The "Increased Forms of the Verb".*

The increasing of the trilateral verb (both "strong" and "weak") by various consonants and vowels gives rise to a number of delicate significations which are a great feature of the Arabic language. The following chapters should be therefore very carefully studied, both for the significance and for the conjugation of these verb-forms.

The order in which they have been arranged by Arabic grammarians is an order which has nothing to commend it for expository purposes. We shall therefore ignore it, and instead of labelling these forms by numbers, we shall label them by the several increased forms of the verb **katab**, taking these in the following order (the first one, **inkatab** or **itkatab**, has already occurred, see Chapter XXIII):—

<i>Designation.</i>		<i>Description.</i>
Chapter XXIII.	$\left. \begin{array}{l} \text{inkatab} \\ \text{itkatab} \end{array} \right\}$	in- or it- prefixed to trilateral.
XXX.	kattib	Middle radical doubled.
XXXI.	itkattib	Same with it- prefixed.
XXXII.	iktatab	t interposed after 1st radical, and i prefixed.
XXXIII.	?aktab	?a- prefixed, first vowel disappearing.
XXXIV.	ka:tib	First vowel lengthened, second i.
	itka:tib	Same, with it- prefixed.
XXXV.	is'taktib	ist- prefixed, first vowel disappearing.



## CHAPTER XXX

[Grammatical Scheme:—Verbs formed as **kattib**: with the  
QUADRILITERAL VERB].

*Two Anecdotes.*

1. A certain hasheesh-smoker was once beating his ass too much, and an Englishman saw him. The latter came up to him and said, "Why are you hitting that donkey like that? Isn't it a sin of you?" "What's that to you?" said the donkey-driver. The gentleman made a big thing of the affair, and said to the policeman on point duty, "Take this man off to the police-station, officer". When they got there the gentleman spoke to the officer of police in English, that the donkey-man was using cruelty with the animal. So the police-officer said to the donkey-man, "Do you overload your donkey and beat him into the bargain? We must make you pay a contravention and punish<sup>1</sup> you, so that you may consider it a sin another time to do that". When the man paid the contravention he looked at his ass and spoke to him and said, "Well! I didn't know that you had relatives here to love you and defend you. Go on! say, 'Thank you very much, my brothers'!"

2. Two countrymen came up to Cairo freshly from the country. When they were walking in the street they saw the minaret of a mosque—a very high one. Thereupon one of them stopped the other and said, "Aw! look at the Tower of Babel, *how* high it is!" But his mate said, "Get away! You're an idiot. I'll make you understand. That's a well which they've turned upside-down so as to dry it in the air". At which the other said, "Lawks-a-mercy, my brother!"

<sup>1</sup> Exactly the old "manner you": ?adab manners, ?adi:b well-mannered.

## 30. fəsl nimrit talatin.

afʃal si:git "kattib."

fukahte:n itne:n.

1. wa:hid haʃʃa:f ka'n bi jiðrobb kuma:ru marra zija:da ʃan il luzu:m, wi ʃa:fu wa:hid ingili:zi. ʃam ʃarrob minnu wi ʃal lu "inta b tiðrobb il kuma:r da kida le'h? muʃ karo:m ʃale:k?" ʃa:m il hamma:r ʃa:l "w inta 'ma: lak?" ʃa:m il xowa:ga kabbar il masʔala wi ʃal li ʃawi:ʃ in nuʔto "waddi da l kara:ko:n, ja ʃawi:ʃ." wi lamma wislu hna:k il xowa:ga kallim il mʔa:win bil ingili:zi, inn il hamma:r ka'n bi jis'taʃmil il ʃasa:wa maʃa l hiwa:n. ʃa:m il mʔa:win ʃa:l lil hamma:r "inta bi tʃajjil il kuma:r bita:ʃak kitir wi kaman tiðrobbu! la:zim nidaffaʃak mʔaxla wi nʔadʔdibak ʃalafan tiðarrom tiʃmil kida ta:ni marra." wi lamma r ro:gil dafaʃ il mʔaxla bo:ssi li kuma:ru wi kaʃlimu wi ʃa:l "d ana ma kuttif ʃarif inni lik ʃarrob:jib hina, jihibbu:k wi jha:mu ʃannak. ma tʔul luhum, kattar xerkum kitir ja xwa:ti!"

2. itne:n fallahi:n gum mo:si mil ʔarja:f gidi:d. wi lamma ka:nu maʃji:n fis sikka ʃa:fu madnit ga:miʃ ʃalja ʔawi. ʃam wa:hid waʔʔaf it ta:ni wi ʃa:l "ʃu:f burgi ba:bi ʃa:li ʔadd eh! ʃam zinni:lu ʃal lu "la: inta ʃabi:t, an afah'himak: di bir ʃalabu:ha ʃalafan jinaʃifu:ha fil hawa!" ʃam ʃa:l it ta:ni "ja sala:m j axu:j!"

*For Memory-work.*

The second anecdote.

## Form kattib.

## For Conversational

Past Tense.	1. Have you cleaned and arranged the office (room)?	<p> nḏā'ḏft il maktab wi  rot'tibtu ?  nḏā'ḏfti l ʔo:ḏ wi  rottib'ti:ha ?  nḏā'ḏftu „ wi  rottibtu:ha ? </p>
Indefinite.	2. When will you clean and arrange the tank (pot)?	<p> tinḏā'ḏf il ḥo:ḏ wi  tsḥb'binu emta ?  tinḏā'ḏfi l ḥalla wi  tsḥbbinha „  tinḏā'ḏfu l ḥo:ḏ wi  tsḥbbinu:h „ </p>
Imperat. Act. Par. Infinit.	3. Clean and arrange the tank!—Have been doing so for ever so long.—Let the cleaning and arranging be perfect.	<p> nḏā'ḏf il ḥo:ḏ wi rot'tibu !  nḏā'ḏfi l ḥalla wi rotti'bi:ha !  nḏā'ḏfu l ḥalla wi  rotti'bu:ha ! </p>
The quadrilateral verbs		
Past.	1a. Why have you muddled and disordered the things?	<p> laxbḥt il ḥaḡat wi  karkib'taha le:h ? etc. </p>
Indef.	2a.	<p> bi_t/laxbḥt wi bi_  t'karkib le:h ? etc. </p>
except in		
Inf.	3a. No muddling and disordering!—Yes, the muddling and disordering of things is a shame.—Certainly; your muddling of those things and your disordering (of) them is a great shame.	<p> balaf il lax'bḥt wi l  kar'kaba di, muḡ ʔe:b ? </p>
	4. What! have you not saddled the horse and taken it away.	<p> deh da ! ma laggimtiḡ il  ḥuḡ:n (farḡs)  wala tḡllaḡtu:ḡ (tḡllaḡtaha:ḡ) ?  etc. </p>
	5. Why are you taking the furniture(baggage)away?	<p> bi tḡllaḡ il ʔaffi le:h ? </p>
	6. Why are you taking the things downstairs?	<p> bi tnazzil il ḥaḡat le:h ? etc. </p>
	7. Don't take him (her) out.	<p> ma tḡllaḡu:ḡ ! </p>
	8. „ „ „ „ down.	<p> ma tnazzilha:ḡ ! etc. </p>
	9. Why are you exaggerating the matter?	<p> bi tkabbur il masʔala le:h ?  etc. </p>
	10. Why are you demeaning (belittling) me : it's too bad! —Yes, I am demeaning you!—Your demeaning (of) her is a great shame.	<p> inti mḡḡḡḡ:ni le:h ?  ʔe:b ʔale:ki ! </p>

Verb-Drill.

aiwa nnd'd'ofu wi rattibtu.

„ nnd'd'of'taha wi rattib'taha.

„ nnd'd'of'naha wi rattib'naha.

annnd'd'ofu w arrot'tibu bukra.

annnd'd'ofha w arrot'tibha „

ninnnd'd'ofu wi nrrot'tibu „

m'nnd'd'ofu wi mrrot'tibu min

badri!

m'nnd'd'a'faha wi mrrotti'bahha „

m'nnd'd'ofinaha wi mrrotti'binha „

follow this measure precisely, e. g.

laxbottuhum wi karkib'tuhum

kida! etc.

b alaxbot wi b a'karkib kida! etc.

their infinitives, e. g.

ai na'am lax'botit il haqat wi

karka'bithum ʒe:b.

la, ma laggimtu:f wala tollaʒtu:f.

„ ma laggimtaha:f wala

tollaʒtaha:f. etc.

ana b atol'laʒu wi s sala:m!

ana b atollaʒha „ „ etc.

ana m atollaʒu:f le:h?

ana m anazzilha:f „ „ etc.

ana ma b akabbarha:f le:h? etc.

aina'am ana msoqg'bro:ki!

maʒlu:m nnd'd'ofu wi rot'tibu.

„ nnd'd'of'taha wi rotti'bitha.

„ nnd'd'of'u:ha wi rottibu:ha.

a'hsan jinnnd'd'ofu wi jrot'tibu

ha:lan.

„ tinnd'd'ofha wi trot'tibha „

„ jinnnd'd'ofu:h wi trotti'bu:h,

xalli t ton'di:f mat'ʒu:n,  
wi t tarti:b zaʒju.

sahi:h lax'botum wi kar'kibhum,

etc.

sahi:h bi j laxbot wi bi j karkib,

etc.

maʒlu:m lax'bottak fi l haqat do:l

wi kar'kabtak fiha ʒe:b!

ma laggimu:f wala tollaʒu:f izza:j?

„ laggimha:f wala tollaʒha:f

izza:j? etc.

maʒlu:m bi jtollaʒu.

„ bi jtollaʒha, etc.

aiwa, ma jtollaʒu:f le:h?

„ ma jnazzilha:f le:h? etc.

sahi:h ma jkabbarha:f, etc.

to'sgi:rik fiha ʒe:b kibi:r

Like bana jibni.	11. Who (has been) dirtying the new carpet?	mi:n m'naggis is sagga:da_l gidi:da?
	12. Who considers the dog unclean?—The Moham-madans do.—Their con-sidering it unclean is with them a religious prescription.	mi:n m'naggis il kalb?
	13. Are you going south or north to-morrow?	intu m'abbili:n walla mbahhāri:n bukra? (Weak verbs of this form.—
	14. Have you smoothed his trouble or just left it?	sawwet mas'altu walla xalle(:)tha? sawwetī mas'altu walla xalleti:ha. sawwetū mas'altu walla xalletu:ha.
	15. Did you bring the child up or just leave him?	robbe:til walad walla xalletu. robbe:ti l „ „ xalleti:h. robbe:tu l „ „ xalletu:h.
	16. Do settle the trouble, don't just leave it.—I just am settling, etc.	sawwi l ?nāijja wala txalliha:f!
	17. To settle a thing is good.—Yes to settle any thing is good.—Then for you to settle this matter is your duty.	it taswijja bi_tfī:d.

## For Systematic Grammar.

(1) The significations of this very common and very useful form should be carefully studied:—

wi?iṣ “to fall,” wa?ṣaṣ “to fell.”—Making an intransitive verb transitive.

niḏī:f “clean,” nḏāḏī:f “make clean.”—Making a transitive verb from an adjective.

liga:m “bridle,” laggim “to bridle.”—Making a transitive verb from a substantive.

?ibli “south,” ?abbil “go south.”—Making verb of action from an adjective.

sogir “small,” soggor “to make out small,” “to demean.”—Making out (considering) somebody something.

kibir “big,” kabbar “to make out big,” “exaggerate.”—Making out, but wrongfully.

N.B.—naggis (from nigis “unclean”) well illustrates the difference between “making actually so” (No. 11) and “making out so” (No. 12).

ʕali\_mnaggisha.

il muslimi:n bi jnaggisu:h.

ihna\_mʔabbili:n.

*Weak in 3rd radical:—*

saw'wetha wala xalletha:f.

" "

sawwena:ha wala xalle'naha:f.

robbetu wala xalletu:f.

" "

robbena:h wala xallenah:f.

barʕu b\_asawwi:ha wal\_axalliha:f.

maʕlu:m taswijjit kulli ha:qa bi }  
or kulli ha:qa taswi(:)'jitha bi tʔi:d. }

tangi:su fi:ha ʕe:b.

tangi'shum fi:h forʕi fid di:n  
ʕanduhum.

ʔamma\_kna\_mbahharin.

sawwa:ha wala xallaha:f.

sawwatha wala xallatha:f.

sawwu:ha wala xalluha:f.

robbah wala xallah:f.

robb'batu wala xallatu:f.

robbu:h wala xalluh:f.

maʕlu:m jsawwi:ha wala jxalliha:f.

ʕala kida tas'wijjitak fi l ʔamri da  
wa:qib ʕale:k.

(2) Notice that throughout this form, when the second vowel has on *either side of it* one of the consonants which modify *a* to *ā* or *ʔ*,<sup>1</sup> then that vowel is *fatḥa*. Otherwise it is *i* (*kasra*). And whichever of the two the vowel is, it *persists throughout all the tenses*. This is a very important rule: *e.g.* *naʕḍaʕf*, *naʕḥaʕf*, *ḥarraʕf*, *ʔaʕʕar*, but *roʕtib*. The first vowel is *fatha* invariably.

(3) Notice that the quadriliteral is constructed exactly in the same measure, two different consonants merely replacing the doubled one: *cp.* *laʕbaʕf—naʕḍaʕf*, *karkib—laggim*. And rule (1) holds good for all quadriliterals also.

(4) Only in the infinitive is there divergence, *e.g.* *laʕbaʕf—tʔnḍi:f*. This last Infinitive (measure *takti:b*) should be noted with special care, as it is one of the commonest in the language, *e.g.* *tartib*, *tadbiʕ*, *taʕxiʕ*, *etc.*, *etc.*

(5) In the weak verbs of this form, only those weak in 1st radical call for any remark. They are *a—i* verbs, combining the features of *bana jibni* with those of this form. Their infinitives invariably take the feminine termination. (Contrast *tʔnḍi:f—taswijja*.)

<sup>1</sup> To these ʔ must be added.

## CHAPTER XXXI

[Grammatical Scheme:—Verbs formed as *itkattib*.]

*A Conversation and Two Proverbs.*

- A. Say, why is X so stuck-up always, and walks with such a swagger as if the street belonged to his father? Is he educated any more than others, or rich, or what, that he should be worthy of all that pride?
- B. No, my dear man: neither this, that, nor the other. He has never been educated at all, moreover.
- A. God deliver us<sup>1</sup> (from him)! "Like fleas, naked and yet swaggering (*lit.* "a nakedness and a swaggering")."
- B. Exactly so; "the pride of poverty stirs<sup>2</sup> the gall".

<sup>1</sup> Lit. I call on God to deliver.

<sup>2</sup> Lit. "makes to bubble": *faʔʔa:ʕa* (p. *faʔaʔi:ʕ*) "a bubble."



31. fəsl nimrit wa:hid wi ʃifri:n.

afʃa:l si:git "itkattib."

m<sup>o</sup>hadsa wi masale:n itne:n.

A. ʔul li, fula'n da bi jirkabbar leh tamalli, wi ma:ʃi mitʃantəz zəjj illi s sikka b'taʃt abu:h? hu:wa mitʃallim aktar min ge:ru, walla gani walla ʔe:h, hatta innu jista:hil it takabbar da?

B. la: ja habi:bi; /la: da wa'la: da wala: da! wi kaman ʃumru ma tʃallimʃ.

A. aʃu:zu billa:h! "zəjj il bargi:t,<sup>1</sup> ʃirj wi ʃan'təzə!"

B. sɒhi:h ja si:di, wi "kibr il faʔa:ra ʔjifʔaʃ il m<sup>o</sup>ra:ra."

*For Memory-work.*

hu:wa b jirkabbar leh tamalli, wi ma:ʃi mitʃantəz zəjj illi s sikka b'taʃt abu:h? maho ʃala rəʔj il masal "zəjj il bargi:t, ʃirj wi ʃan'təzə." wi kaman "kibr il faʔa:ra ʔjifʔaʃ il m<sup>o</sup>ra:ra."

<sup>1</sup> Sing., bargu:ta, a flea

Form itkattib.

For Conversational

Past.	{	1. Do you want to learn or take a holiday?—I will learn, etc.	biddak titʃallim walla tit/fassah?
			biddik titʃal/limi walla titfas'sahi?
			biddukum titʃal/limu walla titfas'sahu?
Aorist.	{	2. Did you learn, or take a holiday?	itʃallimti walla tfas'sah?
			itʃallimti walla tfassahiti?
			itʃallimtu walla tfassahitu?
Imperat. Partic. Infin.	{	3. Learn your lessons!—Why, I am learning them, hard.—The learning of lessons is useful.	itʃallim id duru!
			itʃallimi d „
			itʃallimu d „

Quadriliteral verbs of the corresponding

1a. Why did you get so muddled?	itlaxbnti le:h (f. -i, p. -u).
2a. Why do you, etc.	bi titlaxbnt le:h „ „

except in the

3a. Don't get so muddled, Fatima.—In truth my getting muddled does no good.—Yes, her, etc.	balaf talaxbi:t ja fotma.
4. Figure the question to yourself properly!	isspwwar (for itspwwar) is su?a:l (il as?ila) twijib! isspwwari s su?a:l (il as?ila) twijib! isspwwaru s su?a:l (il as?ila) twijib!
5. Do you figure the question to yourself properly?	isspwwart is su?a:l (il as?ila) twijib? isspwwarti s su?a:l (il as?ila) twijib? isspwwartu s su?a:l (il as?ila) twijib?
6. Have you not yet learned it (them)?	lissa ma tʃallim/tu:f (tʃallimtaha:f)? lissa ma tʃallim/tihf (tʃallimtiha:f)? lissa ma tʃallim/tuhf (tʃallimtuha:f)?
7. Why were you so stuck up?... Whoso gets stuck up gets set down.	itkabarti le:h?
8. Have you progressed, or gone back?	itʃaddimti walla tʃaxxurt?

Weak Verbs of this form.—

(a) <i>Past.</i> (b) <i>Aorist.</i> (c) <i>Partic.</i>  <i>Infin.</i>	{	9. Have you made search for the thief (investigated the matter)?	(a) <i>itharret</i> ʃan il ʔarɔ:mi? (ʃan il ʔamr <sup>i</sup> da)
		Has Mahmud „	maħmu:d ʔitharɔ ʃannu?
		Has Zenab „	ze:nab ʔitharɔt ʃannu?
		Have the police „	il buli:s ʔitharru ʃannu?
		10. I hope this investigation will succeed.	ijʔak ʔit taħarri(:) da jinfaʃ?

*For Systematic Grammar.*

*General Note.* The *t* which appears in this and three other forms (see pp. 160, 177, 180) has a *reflexive* force (Greek “Middle” Voice, French verbs in *se*).

(1) The significations of this form are :

- (a) To do the action expressed in *kattib* *to oneself* or in *oneself* : *e.g.* *itʃallim* “to teach oneself (have oneself taught),” and so “learn” : *i.e.* middle, or reflexive, of *kattib*. Apply this to *itfassah*, *is-sɔwwar*, *itʔaddim*, *itʔaxxɔr*, *itlaxbɔt*, *etc.*
- (b) And so, “to make oneself out . . .” *e.g.* *itkabbar* “to make oneself out great,” “to be proud.”
- (c) And so “to pretend to be . . .,” “to ape . . .,” *e.g.* *iddarwif* “to pretend to be a dervish,” *itfarnag* “to ape foreigners.”
- (d) Merely passive of *kattib*, *e.g.* *laggim* “to be bridled,” *itlaggim* “to be bridled.” (Very common in Egyptian Colloquial.)

Notice the assimilation of the *t* in *is-sɔwwar*, *miggawwiz* and other consonants.

Weak in 3rd Radical<sup>1</sup>: e.g.

(b) m_ana b_atharrb ʕannu min badri.	(c) s_ahh:ih hu:wa mitharri ʕannu.
ma hu_b jitharrb    "   "	"   hi:ja" mitharrijja   "
ma hi:ja_b titharrb   "   "	"   humma mitharrijjim   "
ma humma_b jitharru   "   "	

<sup>1</sup> Like ʔarp jiʔro. Notice Indefinite in a, partic. in i.

(2) "Sound" verb. Apart from the prefix it, the rules given on p. 151, Nos. 2 and 3, apply to this form, and its corresponding quadriliteral, absolutely.

(3) The Infinitive form taʕallum, taṣawwur, etc., is scarcely a colloquial form, the infinitive of kattib (takti:b) is usually borrowed and substituted for it.

(4) The only weak verb of this form calling for notice is the one exemplified in No. 9. But whereas the corresponding verb in kattib is an a—i verb (like bana jibni), in itkattib it is a—a (like ʔarp jiʔro). Contrast

sawwa, jisaww[i].  
itsawwa, jitsaww[a]. But partic. mitsaww[i].

## CHAPTER XXXII

[Grammatical Scheme:—Verbs formed as *iktatab*.]*Two Proverbs.*

A. I met with Fowzy Bey two or three days ago at a political meeting, and I noticed that he is spending his whole time at that subject, and is not working at<sup>1</sup> anything at all. How on earth does he live then?

B. Why, he is relying on the money which his father left him. But that with time must come to an end inevitably, as the proverb hath it—

“O thou that thinkest (it) so *much*,  
Time is *more*!”

A. True, entirely accurate, and moreover—

“Take from the hillock,  
And it will disappear.”

<sup>1</sup> *Lit.* “busying himself with, occupying himself with.”

32. fəsl nimrit itne:n wi talati:n.

afʃa:l si:qit "iktatab."

mʰadsa wi masale:n itne:n.

A. igtamaʃti wəjja fawzi be: min jome:n talata f\_igtima:ʃ sija:si, wi xattʰi ba:li innu\_b jisrif wəʔtu kullu fil mawdu:ʃ da, wala\_b jistiʻgilʃi f ʃa:ga ʔabadan! umma:l jiʃiʃ min\_e:n?

B. mahu mit/tikil (mirʹtikin, miʃtimid) ʃal ʔirʃe:n illi faʹtʰum l(u) aʹbu:h. wala:kin do:l bi tu:l iz zama:n jinʹtihu hatman, ʃala rəʔj il masal

"ja mistaktar,<sup>1</sup>  
iz zaman\_aktar!"

A. sohi:h, fi ʻgajit iz zəbt,<sup>2</sup> wi kaman

"xud mit tall,  
jixʹtall."

*For Memory-work.*

The second paragraph.

<sup>1</sup> For this form see ch. xxxvi.

<sup>2</sup> Compare məʔbut, "accurate", "right!".

Forms *inkatab* (or *itkatab*) and *iktatab*.For *Conversational*

[These two verb-forms can be studied together because of their

<i>Past.</i>	1. Were you pleased when you profited from him?	inbəsətṭi lamma (i)ntafaṣṭi minnu? inbəsətṭi lamma (i)ntafaṣṭi minnu? inbəsətṭu lamma (i)ntafaṣṭu minnu?
<i>Indef.</i>	2. Are you pleased when you profit from him?	bi tin'bisit lamma tin'tifṣi minnu? „ tin'bisti „ tin'tifṣi minnu? „ tin'bistu „ tin'tifṣu minnu?
<i>Part. Inf.</i>	3. How long have you been meeting with him?—Our meeting has been for the last two hours.	inta mig'timiṣ wəjjə:h min emta?
	4. Do you hear the door? Did it open or shut?—Does it open and shut from the outside?—It only opens on the inside.—Make its opening on the outside as well.	sa:miṣ il ba:b? itfataḥ walla nʔafal? bi jitfitih walla b jītʔifil?
<i>Part. Pass. Inf.</i>	5. Don't you honour and regard that friend of ours?—Certainly, he is greatly honoured and regarded in my sight. (N.B. <i>passive partic.</i> )—And he deserves honour and regard.	muṣ inta miḥtirim wi miṣtibir sḥibna?

Weak verbs of this form. A. 1st rad. w.

<i>Past.</i>	6. Did you agree and unite on an opinion?	A. itta'haddu w itta'faṣṭu ṣala roʔj?
<i>Indef.</i>	7. You'd better agree, etc.—I suppose we shan't agree, etc.	aḥsan tittihdu wi tittifṣu ṣala roʔj.
<i>Im. Pa. Inf.</i>	8. Agree and unite! etc.	it'tihdu wi it'tifṣu ṣala roʔj!



Verb-Drill.

essential similarity in rhythm and vowelings. For the t see p. 156.]

inbo'sot <sup>ti</sup> xɔ:li:s lamma_ nta'faʃt minnu.	maʃlu:m in'bo'sot lamma_ n'tafaʃ.
„ „ „ nta'faʃt minnu.	„ in'bo'sotit „ n'tafʃit.
inbo'sotna „ „ ntafaʃna minnu.	„ im'bo'sotu „ n'tafaʃu.
b_an'bisit ʔawi lamma_ an'tifiʃ minnu.	maʃlu:m jin'bisit lamma jin'tifiʃ.
„ „ lamma_ an'tifiʃ minnu.	„ tin'bisit „ tin'tifiʃ.
bi nin'bisit „ lamma nin'tifiʃ minnu.	„ jin'bis <sup>tu</sup> „ jin'tifʃu.
l iɣtima:ʃ bitaʃna min saʃte:n.	—
itfataʃi wala_ tʔafalʃ.	—
bi jit'ʔifi:l wala_ b jinfi'tiʃiʃ.	—
maʃlu:m hu:wa muħitorom wi muʃtoɓɔr ʃandi kti:r.	wi hu:wa_ b jistaħiaʔʔ il_ iħtiro:m wi l_ iʃtiɓa:r!

B. 2nd rad. weak. C. 3rd rad. weak.

la, ma_ ttahadna:ʃ wala_ ttafaʔna:ʃ.	saħiħi ma_ ttahadu:ʃ wala_
azunn ma nittifiʃiʃi wala nittibiɗiʃ.	ttafaʔu:ʃ.
ma_ ħna mittiħiɗi:n! wi mittiʃi:n!	aiwa ma jittifiʔu:ʃ wala jittiħiɗu:ʃ.
	l_ ittiħa:d wi l_ ittifa:ʔ bi jfi:du.

		<i>B.</i>
<i>Past.</i>	9. Were you puzzled when you chose that thing ( <i>i.e.</i> had to make a choice).	iktart haḍ'ritak lamma xtart il ha:ga di?
<i>Indef.</i>	10. Don't you get puzzled when you choose?	muf bi tiktā:r lamma <sub>b</sub> tiktā:r?
<i>Part., Inf.</i>	11. Is not the chooser generally puzzled?—Yes, because the making of a choice perplexes.	muf il mixtā:r mihtā:r fi l ga:lib?
		<i>C.</i>
<i>Past.</i>	12. What o'clock did you begin and end?—I began at midday and haven't finished yet.—One who has only just begun, how should he have finished?	ibtade:t is sa:ʕa kam, w intahe:t is sa:ʕa kam?
<i>Indef.</i>	13. Kindly begin and end earlier than that tomorrow.—Well, I will begin at noon and end towards sunset.—No, let the beginning be in the morning early and the ending at noon.	tibʕa tib'tidi wi tin'tihi badri ʕan kida bukra!
<i>Part., Inf.</i>	14. You begin late and end early, how is that?—Why, my beginning and ending are just as usual.	inta mib'tidi fi ʃ fuql waxri wi mintihi badri le:h [mibtidijja, mibtidijjin, mintihijja, mintihijjin.]

*For Systematic Grammar.*

- (1) Signification of this form :
  - (a) Middle or reflexive of the triliteral, *e.g.* iqtamaʕ “to gather oneself with” and so “to meet”, irtakan “to lean oneself” and so “to lean”.
  - (b) Adds a subjective colouring, *e.g.* intəʒər “to look from within oneself”, and so “to expect, await”.
- (2) Past vowels always a; Indefinite, regularly i, but a is occasionally heard, *e.g.* jintəʒər (“he expects”), alongside of jintizir, jiftigil and jiftagal.
- (3) Notice elision of unaccented i (tin'bis(i)ti, just as in 'mis(i)kit).
- (4) When first radical is w in this iktatab form, w is attracted to t: *e.g.* it'taḥad for iwtahad “to be united”.

la, ma *ḥ*tartif lamma *x*tar'taha.

ma<sup>ḥ</sup>lum ma *ḥ*tarf lamma *x*ta:r.

la, ma b*a*htarf lamma b*a*xta:r.

„ ma *b* j*ḥ*tarf lamma *b*  
jixta:r.

aiwa, ṣafan fil *j*ixtija:r i*ḥ*tija:r.

—

ibtadert id *ḍ*uhr wi lissa ma ntahetf.

illi ja do:b ib'tada jiku:n in'taha *z*  
zaj!

ṭojib ab'tidi *ḍ* *ḍ*uhr w an'tihi *l*  
ṣo:sr.

la, xalli *l* ib'tida *s* sub*ḥ*i badri  
wil in'tiha *ḍ* *ḍ*uhr.

da *b*tida:ja w *i*ntiha:ja zajj il  
ṣa:da!

(5) When the second radical is weak the verb is conjugated like *jina:m*, e. g. *iḥta:g*, *j*ḥ*ta:g*. And similarly: e. g. *inḥa:f*, “to be kept back”, *jinḥa:f*.

(6) When the third radical is weak the verb is conjugated like *bana(:)*, *jibni(:)*, e. g. *ibtada*, *jibtidi*. And similarly, *intofa*, “to be extinguished”, *jintifi*.

(7) When the second and third radicals are the same, the verb is conjugated like *s*ḥ*ḥ*ḥ* jis*ḥ*ḥ*ḥ** (e. g. *imtadd* *jimtadd*, *in*ḍ*arr* *jin*ḍ*arr*).

Form *iktatab* is one of the few in which a passive participle appears, in a few verbs: it is always in *a*: e. g. *muḥtarom* “honoured”; second radical weak, *muxta:r* “chosen” (same as the active “choosing”).

## CHAPTER XXXIII

[*Grammatical Scheme:—Verbs formed as ʔaktab.*]*Story of the Artful Fish.*

There was once a fisherman who went to catch fish ; and when he had sat down by the water he caught a little fish, after taking very much trouble. Said the fish to him, "Friend, you had better let me go, and come next year and catch me. You will have shown mercy on the one hand, and I shall have grown big and fat on the other". Said he to her, "Well, I never ! It appears that you are an artful, cunning one. Of course I see you want to make it appear to me that you are no use to me. See here, you caused me trouble at first, and *now* you want to oblige me to let you go and trouble myself another time as well ! Come, don't you know the proverb which is said ?" "And what is it, sir ?" said she. He replied, "You must know it and note it before I eat you :

'A bird in the hand

Is better than ten on the morrow'".

"Yes", said the fish with a faint voice, for she was at her last moment, "and 'What's in your hand is nearer than what's in your pocket !'".

## 33. fəsl nimrit tala:ta w talati:n.

afʔa:l si:git "ʔaktab."

ħaddu:dit is samaka l hijalijja.

kan marra wa:ħid sɔjja:d rɔ:h jistɔ:d samak; wi lamma ʔaʔad ʔal baħir misik samakɔ sɔɔjjara baʔdima tiʔib kiti:r. ʔa:mit ʔa:lit lu "ja sɔħbi, il ʔaħsan innak tisajʔjibni wi ti:gi s sana l ɔajja timsikni. tikun inta ʔɔɔħɔti rɔħma min ɔiba, w an aku:n kibirti wi smint ʔalajan aʔab'baʔak w asam'minak min ɔiba tanja." ʔam ʔal laha "ja sala:m ʔjizħɔr innik ħija-lijja makka:ra; atari:ki ʔawza tiʔhi:ri: l(i) innik ma tinfaʔini:ʃ. da nti ʔatʔab'ti:ni fil ʔawwil wi dilwɔʔti ʔawza tilzimi:n(i) asajʔjibik w atʔib nafi: kaman marra. hu:wa nti ma ʔrif'ti:ʃ il masal illi b jitʔa:l?" ʔa:mit ʔa:lit lu "hu:wa ʔeh ja si:di?" ʔam ʔal laha "jil'zamik tiʔrɔfi:h wi taxdi ba:lik minnu ʔablim aklik,

ʔɔsfura fil jadd

aħsan min ʔaʔara fil ɔadd'."

ʔa:mit ʔa:lit is samaka bi sɔt ʔɔʔi:f wi hijja ʔala ʔa:xir laħɔɔ "sɔħi:h, w illi f i:dik aʔrɔb milli f ɔebak."

*For Memory-work.*

The proverbs.

*For Systematic Grammar.*

(1) Signification of this form:—Same as the first signification of *kattib* (see p. 150), *i.e.* it makes an intransitive triliteral transitive, *e.g.* *ɔɔħɔr* "it appeared", *ʔɔɔħɔr* "he caused to appear, manifested".

(2) The Indefinite is identical in structure with that of the triliteral in *i*. But unlike the latter it takes *i* *invariably*. It is therefore only the *i* of its Indefinite that distinguishes it from the Indefinite of the triliteral; *e.g.* *jizħir* "he manifests", *jizħɔr* "it appears": *jilzim* "he compels", *jilzam* "it is necessary".

Form *ʔaktab*.

## For Conversational

Past.	1. Have you advised all the people of the resolution?	ʔaʕlantī kull in na:s bi t taʕri:r?
Indef.	2. You will kindly advise, etc.	and so ʔaʕlantī, -u. tibʕa tiʕlin in na:s bi t taʕri:r bukra!

and so on, exactly like the simple verb;

Imperat.	3. Advise the folk of their coming!—I am advising them since early (i. e. have already done so).—Was the advertisement clear?	ʔiʕlin in na:s bi t taʕri:r!
Partic.		
Infinitive		

## Weak Verbs of this form.—(A) Weak in Second

Past.	4. You have edified (informed) her uncle.	A. ʔafadti hadritak ʕam'maha ʕawi, kattar xerrek! ʔafadti ʕammi ʕawi, kattar xerrik. ʔafadti ʕammitu ʕawi, kattar xerrik. ʔafadtu ʕammitu ʕawi, kattar xorku.
Imper.	5. Inform our friend, please.	fi:d min foʕlak sohilna. fi:di min foʕlik „ fi:du min foʕluku „
Indef.		
Inf.	6. The information (your information) was useful.	il ʔifa:da (ifadtak) ka:nit mufi:da.
Partic.		
Past.	7. Have you given a legal decision to the man, O Counsellor?	B. ʔaftet ir ro:gil ja mufti?
Imper.	8. Give a legal decision to the man, and a good one!—I will, the very best I can.—I hope he'll be pleased with your giving-of-the decision!	ʔifti r ro:gil kwajjis, ifti:h!
Indef.		
Infinitive		

## Verb-Drill.

aiwa mma:l ?aʕlant.

and so ?aʕlanna.  
aʕlinhum bi kulli suru:r.

sohi:h ?aʕlan.

and so ?aʕlanit, ?aʕlanu.  
maʕlu:m jiʕlinhum.

but always in i, never a or u.

m\_ana muʕlinhum min badri.

ka:n\_il ?iʕla:n wa:ʕi:h ?

## Radical; (B) Weak in Third Radical.

ana mabsu:t inni<sup>1</sup> ?afadtu.,, mabsu:ta inni<sup>1</sup> ?afadtu.,, ,, inni<sup>1</sup> ?afad'taha.ilna mabsu:t:n inna<sup>1</sup> ?afadna:ha.

afi:du iza ka:n mumkin.

,, ,, ,, ,,

nifi:du ,, ,,

ana mabsu:t inni<sup>1</sup> ?ifadti ka:nit mufi:da.

sohi:h ?afa:du ?awi.

,, ?afa:ditu ?awi [=afadtu].

,, ?afa/ditha ,,

,, ?afadtu:ha ,,

jifi:du iza ka:n mumkin.

tifi:du ,, ,,

jifi(:)du:h iza ka:n mumkin.

?ifadtu (?ifa/ditha) ka:nit mufi:da ?awi.

aiwa, ?afte:t ir ro:gil min zama:n.

maʕlu:m afta r ro:gil (af'ta:h).

?afti:h bi ?ad/dima jim'kinni.

ijjak jinbisi:t mil ?ifta\_btaʕtak !

<sup>1</sup> Or illi, meaning "in that".



## CHAPTER XXXIV

## PARTS OF THE BODY

*A Fable.*

They say that the members of the body, from the head to the toe-nails, grumbled once against the stomach. "Here we are perpetually feeding this stomach, every day without intermission, though it is never satisfied, is never thankful, and never does us any good in return. Come, let us make a faction against it and go on strike from feeding it." And actually they did strike, and cut off all food from the stomach. And then *they* got gradually weaker and weaker, and thinner and thinner, and more and more ill. And when they had become very bad indeed they said to each other, "See now, we were wrong. This strike of ours has done us no good. Now we see that this belly here had a function, the most important of all functions, namely to digest the food and distribute it to us digested, so that we may live and be strong and grow. So, then, when we were doing *it* good we were doing ourselves good too, and when we did harm to it we harmed our own selves. It is just because we are all constructed together, each on the other, though we did not know it. The work of each is necessary to the others. When one of us prospers, all prosper, and if one ails, all of us are sick."

34. fo:sl nimrit arbaʃa\_w talati:n.

ʔaʃdɔ l gism.

ħaddu:ta.

bi jʔu:lu inni ʔaʃdɔ l gism mir rɔ:s lið dīfi itzammaru marra ʃal miʃda. ʔa:lu “da ħna ʃammali:n nʔwakkil il miʃda di kulli jo:m min ge:r taʔxi:r, la ʔiʃbaʃ wala ʔiʃkur wala tinʔfaʃna kaman. jwɪtɔ nitʃvɔs-sɔb ʃale:ha wi niðrib ʃan tawki:lha.” wi fiʃlan ʔɔðʔrɔbu wi ʔɔtɔʃu ʃan il miʃda kull il ʔakl. u baʃde:n fiðlu jiðʔafu humma, wi jinʔħafu wi jiʃju kaman, ʃwɔjja\_b ʃwɔjja. wi lamma tʔaxʔxɔru xɔ:lis ʔa:lu l baʃd “da ħna maħʔuʔi:n, il ʔiðrɔb da\_btaʃna ma fa:dna:ʃ, ata:ri kan lil bɔtɔni dija wɔzi:f(a) aʔhamm il wɔzɔ:jif kulʔlaha, wi hijja hɔðm il ʔakl, wi tawzi:ʃu ʃale:na minhiðim ʃalafan niʔi:ʃ wi niʔwa wi\_nzi:d. baʔa lamma kunna\_b ninʔaʃu kunna\_b ninfaʃ naʔsina kaman, wi lamma dɔrreʔnaħ dɔrʔre:na ruħna. ata:ri kulʔlina mitɔkkibi:n ʃala baʃdi:na, wiħna ma kunʔnaʃ ʃarfi:n. wi juɟli kulli waħid minna dɔru:ri lil ba:ʔi. wi lamma waħid minna jiʃlaħ, bi jiʃlaħ il kull, w iza kan waħid jitʃab nibʔa kulʔlina taʃbani:n.

*Exercise on the Members of the Body.*

1. ro:s ir ro:gil bi tiw'gaŋu.  
ro:si b tiwgaŋni.  
rosha b tiwgaŋha.  
ru(:)sna b tiwgaŋna.
2. ʃaŋrok tɔwɪ:l, la:zim jinʔɔsɔs.
3. wiɖni l jamɪ:n bi tiwgaŋni.  
wiɖa:ni fi:ha ʔuɖn.  
wiɖanna fi:ha ʔuɖn.
4. ʃandi zuka:m fi manaxiri.
5. iŋaŋ ʔanakaŋ wi tɔllaŋ  
li:sa:nak.  
fa:tahiɖ ha'nakha wi tɔllaŋit  
li'sanha.
6. ruhi li ha:ki:m is si:na:n jix'laŋ  
lak id di:s (is sinna).
7. il ja:ʔa tu:stɪr ir roʔaba.  
roʔabit ir ra:gil fi:ha ja:ʔa.  
roʔa'bi:tha ma fi:ha:ʃ ja:ʔa.  
roʔabti " " "
8. zo:rok maɖbu:hi.—xalli:ɪ  
da:ʃa:n.  
zo:ɪha " " "
9. ʃi:l is sɔndu:ʔ ʃala kiɖfaɪ.
10. ma tiɖta:ka:ʃ bi ku:ʃak ʃal  
wa:ɖʔ.
11. di:ra:ʃi maɖni.  
di:ra:ʃha ma:fru:d.  
di:ri:ʃti<sup>1</sup> maɖni:ja.  
di:ri:ʃi:tha ma:fruda.

<sup>1</sup> Original form *adrija*, *p.* of *dira:ṣ*.

tamri:n fi ʔaʃdɒl gasad.

- |  |   |
|--|---|
| <p>12. suba:ʃi fi:h xatim.<br/>         su'baʃha fi:h dibla.<br/>         sɒwa'biʃha mɒtɒbu:ʔa.<br/>         sɒ'wabʃak<sup>1</sup> mafru:da.<br/>         suba:ʃu l kibi:r maksu:r.</p> <p>13. ʃufri tɒwi:l la:zim aʔus-su.<br/>         ʃɒ'wafri } tɒwi:la la:zim<br/>         ʃɒwa'firha } aʔus-saha.</p> <p>14. ʃil il kita:b taht<sup>i</sup> ba:tok.</p> <p>15. ʃandi bard fi sidri.</p> <p>16. ʃandi magɒs fi bɒtni.<br/>         miʃ'diti fi:ha magɒs.<br/>         miʃ'ditha ,, ,,</p> <p>17. ʔalbi<sup>2</sup> taʃbain.</p> <p>18. aʃsɒ:bi<sup>3</sup> sajba (ʃidi:da).</p> <p>19. ʃuru:ʔi<sup>4</sup> ma fihaʃ damm.</p> <p>20. inkasarit rigli<sup>5</sup> bi rusɒ:sa.</p> <p>21. ʃɒrɒbni fi r rukba.<br/>         ruk'biti warma (ruk'bitha).<br/>         'rukabi zaji illi fi:ha rɒml.<br/>         ru'kabna mitlaxlaxa.</p> <p>22. sɒwa:biʃ rigne:h fi:ha da:g.</p> | <p>12. My <i>finger</i> has a ring.<br/>         Her ,, ,, wedding-ring.<br/>         Her <i>fingers</i> are clenched.<br/>         Your ,, ,, open.<br/>         His <i>thumb</i> is broken.</p> <p>13. My <i>finger-nail</i> is long, I must cut it.<br/>         My <i>finger-nails</i> are long, I must cut them.</p> <p>14. Carry the book under your <i>arm-pit</i>.</p> <p>15. I have a cold on the <i>chest</i>.</p> <p>16. I have <i>stomach-ache</i>.<br/>         ,, has, etc. ,,</p> <p>17. I feel ill in my <i>inside</i>.</p> <p>18. My <i>nerves</i> are unstrung (strong).</p> <p>19. My <i>veins</i> are bloodless.</p> <p>20. My <i>leg</i> has been broken by a bullet.</p> <p>21. He struck me in the <i>knee</i>.<br/>         My <i>knee</i> is swollen (her knee).<br/>         My <i>knees</i> are tired ("are like those in which is sand").<br/>         Our <i>knees</i> are shaky.</p> <p>22. His <i>toes</i> have corns.</p> |
|--|---|

<sup>1</sup> For sɒwa:biʃak.

<sup>2</sup> ʔalb (heart) generally means the "inside" vaguely.

<sup>3</sup> Sing. ʃɒsɒb "a nerve." ʃɒsɒbi "nervous."

<sup>4</sup> Sing. ʃirʔ.

<sup>5</sup> Same word as for "foot". The special word sa:ʔ is hardly used in colloquial.

## CHAPTER XXXV

[Grammatical Scheme:—Verbs formed as *ka:tib* and *itka:tib*.]

*A Proverb.*

- A. I say, I'm utterly disgusted! That colleague of ours in the (Government) office is continually antagonizing us in the nastiest fashion, I don't know why. Come, let's lay a complaint against him and be quit of him.
- B. My dear man, it would be no good. It happened to *me* once that some one opposed me, and so I treated him with the like, and we continued antagonizing each other, and opposing each other, and quarrelling together, and at the end of it I found I had only injured myself. I'll tell you what: have patience and the Lord will requite him; as the proverb says,
- "Be patient over an ill neighbour:  
He will either move off, or there'll come to him  
A calamity which will remove him".
- A. You are right. Leave the affair to Allah—He knows His own business.

## 35. fəsl nimrit xamsa w talatin.

afʒal si:qit "ka:tib" wi si:qit "itka:tib."<sup>1</sup>

masal.

A. d\_ana z'hiʔti xpilis! zami:lna fid diwa'n bi\_jʒa'kisna  
mʒaksa wiḥja tamalli, maniʒ ʒa:rif leh. jɔʔʔo niʃti'ki:h wi  
nitxpʔʔo-s minnu!

B. ja ʒe:x mafiʒ fajda. ʔo/sol li marra ʔinni wa:ʔid xp(:)'simni  
w\_ana ʒa(:)miltu bil misl, wi\_fʔilna nitʒa'kis wi nitxp:sim  
wi nitxam:ʔ, wi\_n'haitu laʔe:t inni ʔaze't naksi bass. aʔul  
lak, tɔwwil ba:lak ʒale:h wi rɔb'buna jiqa'zi:h, ʒala rɔʔj il  
masal

"isbur ʒala qar is saw;  
ja jirʔal, ja\_t'gi: lu  
dahja\_tʃi:lu".

A. ʒale'k nu:r; xalli:ha ʒa'l\_ʔʔo, wi hu:wa jiʒrɔf ju:lu!

*For Memory-work.*

fiḥ na's bi jʔu:lu, tɔwwil ba:lak ʒal ʒadu, wi rɔbbuna\_jga'zi:h,  
ʒala rɔʔj il masal "isbur ʒala qar is saw, ja jirʔal, ja\_t'gi: lu  
dahja wi tʃi:lu."

<sup>1</sup> For this t see p. 156.

Form *ka:ti:b*.

## For Conversational

## Past

1. Why did you answer so, Ali?

ga(:)'wibt<sup>i</sup> kida le:h ja ʕali?  
 ga(:)'wibt<sup>i</sup> „ „ ja fəʔma?  
 ga(:)'wibtu „ „ ja wla:d?  
 ga'wibtu, gawib'taha;  
 gawib'ti:h, gawib'tiha;  
 gawibtu:h, gawibtu:ha.

## Indef.

3. When will you answer (to) that question, Ali?

tiga:wib ʕas su'a:l da ʔemta  
 ja ʕali?  
 tigawbi ʕas su'a:l da ʔemta  
 ja fəʔma?  
 tigawbu ʕas su'a:l da ʔemta  
 ja wla:d?

4. When will you answer him, her?

ti'gawbu, tga'wibha;  
 tigawbi:h, tigawbi:ha;  
 tigawbu:h, tigawbu:ha.  
 N.B.—bi tga:wib, bi  
 tga'wibha, bi tgawbu, etc.

## Partic.

## Imperat.

5. Why are you answering the question in that way?—I am answering as far as I understood.

m'ga:wib ʕas su'a:l kida le:h?  
 inti mgawba (a)bu:ki „ „  
 intu mgawbi:n abu:ku „ „

## Infin.

6. Answering so is not polite.—True, for children to answer their father so is a fault.—His answering his father so is very wrong.—And her's is worse.

il m'gawba di mi:f bi ʔadab!  
 m'gaw'bitu kida l'abu:h  
 gu'fəʔ!

Alternative  
Infin.

7. No more wrangling and scuffling now!—Well, wrangling and scuffling are no good.

balaf m'nazʕa wi mʕan'a!

8. Didn't you answer Ali harshly?—I didn't answer him at all!

ma ga'wibtif ʕali gawa:b fidi:d?  
 „ „ fəʔma „ „  
 „ gawibtif ʕali „ „  
 „ „ fəʔma „ „  
 „ gawibtu:f l'iwla:d „ „

9. Don't answer Zed, Zeynab, so, it's a shame!—I'd better not answer him, her, at all.

ma tga'wibf ze:d kida  
 ʕe:bʕalek!  
 „ „ zeynab „ „  
 „ tgawbi:f ze:d „ „  
 „ „ zeynab „ „  
 „ tgawbu:f ig gama:ʕa do:l  
 kida!



Verb-Drill.

ga(:)wibt<sup>i</sup> kida wi s sala:m !

ga(:)wibna „ „ „  
gawib'na:h, gawibna:ha.

aga:wib ʃale:h baʃdi ʃwɔjja.

„ „ „ „

niga:wib „ „ „

agawbu . . . niga'wibha, etc., etc.

ana m'ga:wib ʔaddima ʃhimt.

ana mgawba „ „  
ilina mgawbi:n „ ʃhimna.

sahi:h m'gawbit il wila:d l abu:hum  
bi ʃ fakli da gɔtɔt.  
wi mgaw'bitha l abu:ha gɔtɔt  
aktar.

ai naʃama in niza:ʃ wi l xina:ʔ ma  
jinfəʃu:ʃ.

ma gawib'tu:ʃ bi l marra !

„ ga'wibtaha:ʃ „ „

„ gawibtu:ʃ „ „

„ ga'wibtaha:ʃ „ „

„ ga'wibnahumʃi bi l marra !

il ʔahsan m agawbu:ʃ bi l marra.

„ m agawib'ha:ʃ „ „

„ m agawbu:ʃ „ „

„ m agawibha:ʃ „ „

„ ma ngawibhumʃ „ „

aiwa ga:wib kida.

„ gawbit „

„ gawbu „

gawbu, ga'wibha ;

gaw'bitu, gaw'bitha ;

gawbu:h, gawbu:ha.

ijjak jiga:wib wala jinsa:ʃ.

„ tiga:wib „ tinsa:ʃ.

„ jigawbu „ jinsu:ʃ.

jigawbu, jiga'wibha ;

jigaw'bu:h, jigaw'bu:ha.

ga:wib ahsan min kida !

gawbi „ „ „

gawbu „ „ „

sahi:h, ma gawbu:ʃ.

„ „ gawibha:ʃ.

„ „ gawbitu:ʃ.

„ „ gawbitha:ʃ.

„ „ gawbuhumʃ.

bardu ahsan ma jgawbu:ʃ.

„ „ „ jgawibha:ʃ

„ „ „ tgawbu:ʃ.

„ „ „ tgawibha:ʃ.

„ „ „ jgawbuhumʃ.

3rd rad. weak : like bana, jibni. Infinitives.	} 10. Have you hailed the cab? —Whom are you hail- ing?—Hail Abraham, O Ali and Fatima!	na(:)'de:t ʃala ʃarabijja foḏja?
		bi_tna:di ʃala mi:n? na:du ʃala_brahi:m, ja_wla:d.
	} 11. Did the hail not succeed? —Yes, my (our) hail failed.	il m^nadijja ma nafaʃitʃ?
		or in 'nida ma nafaʃʃ?

## For Systematic Grammar.

(1) The significations of this form are :

(a) to perform on a person, *directly* and with *intent*, the action suggested by a trilateral verb, or by an adjective, or by a noun, *e. g.*

na:ziʃ, to perform on a person directly and with intent the action in nazaʃ “to pull”, viz. “to *strive* with him”.

ʃa:mi:l, to perform on a person directly and with intent the action in ʃamal “do”, viz. “to *deal* with him”.

la:tif, to perform on a person directly and with intent the action in lɔti:f “kind”, viz. “to *be-kind-to*”.

ga:wib, to perform on a person directly and with intent the action in gawa:b “an answer”, viz. “to *answer* him”.

sa:ʃid, to perform on a person directly and with intent the action in sa:ʃida “fore-arm”, viz. “to *help* him”.

and so (b) by an easy transition “to have *intent* to do an action on a person,” = “to *try* to do it”.

ʔa:til, to try to do on a person the action of ʔatal “kill”, viz. “to *fight* him”.

sa:biʔ, to try to do on a person the action of sabaʔ “precede”, viz. “to *race* him”.

of this Form.

aiwa na(:)de:t ʒala waḥda.  
 b anar:di ʒala mḥammad.  
 m ana mna:di ʒale:h.  
 (ihna mna:dijji:n.)  
 la:, m'na'dijjiti ma nafaʒitʃ.  
 „ nida:ja ma nafaʒʃ.

saḥi:h 'na:da ʒala waḥda  
 saḥi:h bi jna:di ʒale:h.  
 w ana kaman m'na'dijja.  
 saḥi:h m'na'dijjiti ma nafaʒitʃ.  
 „ ni'da:h ma nafaʒʃ.

(2) The signification of *itka:tib* is (a) *reflexive* of *ka:tib*, *e. g.* *idda:ra* “he hid himself”, *itsa:biʔ* “he raced himself” (with *wajja*); and so (b) in the third plural the *reciprocal* notion already latent in *ka:tib* is fully brought out; *e. g.* *itsa(:)b(i)ʔu* “they raced together”; (c) passive of *ka:tib*, *mitsa:ʒid* “helped”; (d) the combination of the conative sense of *ka:tib* with the reflexive, produces the signification of *feigning*: *e. g.* *itga:hil* “he feigned ignorance of”; *itʒa:ma* “he turned the blind eye to”; *itna:sa* “he pretended to forget”.

(3) Notice that the vowel scheme throughout these forms in all three parts is *a: i*, except with third radical of *itka:tib* weak, when it is *a: a*. Form *ka:tib* has two infinitives; the one in *m* is much the commoner. The other is more of a noun than a verb. The infinitive of *itka:tib* can hardly be said to be a colloquial form at all. That of *ka:tib* is substituted. The infinitive of *ka:tib* with third radical weak (like *nida(:)* above) is very rare, and that of *itka:tib* non-existent.

## CHAPTER XXXVI

[Grammatical Scheme :—Verbs formed as *is'taktib.*]

*The short-cut that didn't come off.*

I was in a very great hurry yesterday and so I took a carriage so as to be in time for an imperative engagement. And as I thought the way round by the Muski and Sh. Mohammad Ali too long, I preferred to cut across by the side-streets, so I asked the driver to hurry; but he made a difficulty about the short cut through the narrow lanes,—however, I forced him to it. And the result was that we got lost, and instead of being some ten minutes late I was a whole half-hour, and missed my appointment entirely! It's as they say, "Let the man who's in a hurry never, never drive camels!"

## 36. fəsl nimrit sitta\_w talati:n.

afʃa:l si:git "istaktib".

it taxri:ma lli ma nafaʃitʃ.

ana kuttī mistaʃgil xɒ:lis imba:rit wi\_rkibtī ʃarɒbijja ʃalaf:a:n alhaʃ miʃa:d ʃɒru:ri. wi lamma kuttī mis'tɒtwil il laff il kibir mil muski wi ʃa:riʃ mʃammad ʃali, ʃumtī habbe:t axɒrɒm min wust il hawari, w\_istaʃgilt il ʃar'bagi. la:kin hu:wa\_stɒsʃab it taxri:ma di\_f wust il hawari\_d dajjaʃa. wala:kin alɒamtu\_b kida. wi\_n niti:ga ja ʔaxi innina tuhna wi ba'dalm\_atʔaxɒr zajiʃ ʃaʃar daʃa:jiʃ itʔaxɒrtī nus-si sa:ʃa tamam wala\_lhiʃtiʃ il miʃa:d bita:ʃi xɒ:lis! ʃala rɒʔj\_il masal "ʃumr il mistaʃgil ma jsuʔ gima:l!"

*For Memory-work.*

lamma kuttī mistɒtwil il laff habbe:t axɒrɒm min wust il hawari. walakin sihit ʃan<sup>1</sup> il masal is sa:jir "ʃumr il mistaʃgil ma jsuʔ gima:l."

*For Systematic Grammar.*

(1) Significations of this form: (a) To consider a thing or person thus or thus (see Verb-Drill, Nos. 8, 11). (b) To ask for the doing of such and such an action (see Nos. 4, 6).

N.B.—(b) may be *reflexive*: thus istaʃgilt may mean "I asked myself to hurry," i. e. "I hurried"; or *transitive*: "I asked so-and-so to hurry," istaʃgilt ʃali "I hurried Ali up".<sup>2</sup>

(2) The penultimate vowel is a throughout and invariably. The final vowel is a or i according to exactly the same rule as was laid down on p. 151, no. 2.

(3) In the verbs with second radical weak the infinitive takes on the feminine termination -a, as did the corresponding verbs of ʔaktab (cp. ifa:da with istifa:da). And in other respects the two are parallel.

(4) The verbs with third radical weak are conjugated like ʔarɒ jiʔrɒ, not bana jibni.

<sup>1</sup> I forgot, failed to notice.

\* <sup>2</sup> The reflexive t has already been explained on p. 156. The s is petitive or causative.

## Form istaktib.

## For Conversational

Past.	1. Why did you hurry yesterday?	istaḡilt imba:riḥ le:h ? istaḡilti       "       " istaḡiltu       "       "
Indef.	2. Why are you hurrying, my good sir?	bi tistaḡil leh ja si:di ? bi tistaḡili leh ja sitti ? bi tistaḡilu leh ja gama:ḡa ?
Imper. } Partic. } Infin. }	3. Hurry up!—Why, I am hurrying!—This hurrying is not expedient.	istaḡil (i, -u) !
	4. Did you ask him for forgiveness yesterday?	istas'maḥtu mba:riḥ ? [istasmaḥ'taha ?] istasmaḥ'ti:ḥ imba:riḥ [istasmaḥ'ti:ha ?] istasmaḥtu:h imba:riḥ ? [istasmaḥtu:ha ?]
	5. You didn't ask his forgiveness.	ma stasmaḥtu:f. [stasmaḥtaha:f.] ma stasmaḥti:f. [stasmaḥtiha:f.] ma stasmaḥtuh:f. [stasmaḥtuha:f.]
	6. Summon for us the clerk (the woman).	istahḏor lina l ka:tib (ḥurma). istahḏor/ri nna       "       " istahḏor/ru nna l ḥurma.
	7. Stay, don't summon him (her).	balaf! ma tistahḏoru:f! [tistahḏorha:f.] balaf! ma tistahḏoruhf (tistahḏoruha:f).
	8. Take care you don't try fooling me.—I cry God pardon! How should I try to fool you!—Trying to fool people is bad manners (taste).	iwḡa tistag'hilni !

*This form has a variant which combines*

9. Did you rest at their house?	istarḡjaḥt ḡanduhum ? istarḡjaḥti       " istarḡjaḥtu       "
10. Please rest yourself.	itfudḏol istarḡjah (-i, -u).

Verb Drill.

istaḡgilt wis sala:m!  
[or ma staḡgiltif].

istaḡgilna „ „ „ „ [ma staḡgilna:f].  
b astaḡgil wis sala:m  
[or ma b astaḡgilf].

bi nistaḡgil „ „ „ „  
bi nistaḡgil wis sala:m  
[or ma b nistaḡgilf].  
m ana mistaḡgil (-a)  
[ma hna mistaḡgili:n].

{ aiwa stasmaḡitu  
[istasmaḡitaha].

aiwa stasmaḡina:h  
[istasmaḡina:ha].  
ai naḡam ma stasmaḡitu:f  
[stasmaḡitaha:f].

„ „ „ „  
ai naḡam ma stasmaḡinah  
[stasmaḡinaha:f].

{ astahḡḡoru ha:lan [astahḡḡoru  
lku].  
{ astahḡḡorha ha:lan  
[astahḡḡorha lku].  
nistahḡḡorha ha:lan  
[nistahḡḡorha lku].

ḡojjib m astaḡḡoru:f  
[astahḡḡorha:f].

ḡojjib ma nistahḡḡoru:f  
[nistahḡḡorha:f].

astagḡar nḡḡo:h! astagḡhilak izza:j!

aiwa, is'taḡgil [or ma staḡgilf].

„ istaḡḡilit [ma staḡḡilitf].  
„ istaḡḡilu [ma staḡḡilu:f].  
aiwa, bi jistaḡgil [ma b jistaḡgilf].

„ „ tistaḡgil [ma b tistaḡgilf].  
„ „ jistaḡḡilu  
[ma b jistaḡḡilu:f].

l istiḡga:l da muḡ muḡi:d.

ḡoḡi:h istas'maḡu [istasmaḡha].

„ istasmaḡitu [istasmaḡitha].

„ istasmaḡu:h [istasmaḡu:ha].

ma stasmaḡu:f [stasmaḡha:f].

„ stasmaḡitu:f [stasmaḡitha:f].

„ stasmaḡuḡ [stasmaḡuha:f].

{ xall istiḡḡḡoru ḡalajj ana.  
{ xall istiḡḡḡorha ḡalajj ana.

istigḡa:l in na:s muḡ zo:ḡ.

the features of the kattib and istaktib forms.

aiwa staroḡjaḡt  
[la: ma staroḡjaḡtif].

„ „ „ „  
„ staroḡjaḡna  
[la: ma staroḡjaḡna:f].

m ana mistaroḡjaḡ (-a)  
[ma hna mistaroḡjaḡi:n].

ḡoḡi:h istaroḡjaḡ.

„ istaroḡjaḡit.

„ istaroḡjaḡu.

[no infinitive.]



## Weak Verbs

(A) With 2nd and 3rd rads. the same. (B) With 2nd rad.

Past.	A.	11. Why did you belittle the fellow?	istaʔalle:t ir ro:gil le:h?	} etc., like sohh jisollh.
			istaʔalle:tu s sitt <sup>i</sup> le:h?	
Indef.		12. Why do you belittle the fellow?	bi tistaʔall ir ro:gil le:h?	
Part., Inf.		13. Why do you call the salary too low?—Because I want to live independent.—Well, independence is best.	inta mis'taʔlil il mahijja le:h?	

NOTE.—No. 13 shows that the two final radicals are sometimes little", ʔali:l). Here, when they coalesce, the meaning is rather different, independent" (No. 13, column 2).

Past.	B.	14. Have you not consulted the doctor?	muʃ istaʔart il ḥakim? .. istaʔartu l ḥakim?	
Indef., Inf.		15. Shall you consult the doctor?—Why should I ...?—Because a consultation will do you good.	roh tistaʔir [etc., like ba:ʕ, jibi:ʕ]	
Inf.		16. The consulting of that doctor did me good.—Our consulting of him did us good too.—But my consulting of him did not.	istiʔar:it il ḥakim da nafaʕitna ktir.	

NOTE.—Here again we meet with uncontracted forms, e. g. istaʕwib again a contracted form may coexist, but with a different meaning: a prayer" (God).

Past.	C.	17. When did you make a start?	istabdet emta [-i, -u].	
Indef.		18. Will you start at once?	ha tistabda dilwəʔti ḥalan?	
Imp., Part., Inf. D.		19. Start the business to-day!	istabda fi ʃ uql innaharda! [-i, -u].	
Past	} Indef. Partic.	20. Why did you hide yesterday, Ali?	istaxabbet le:h imbariḥ, ja ʕali.	
			istaxabbeti le:h imbariḥ, ja fotma.	
		21. Why did you wait for us, Ali?	istanneṭni <sup>1</sup> le:h ja ʕali. istannetini le:h ja fotma.	

<sup>1</sup> From istanna; istaʔann is the original word, meaning "to await



of this Form.

weak. (C) With 3rd rad. weak. (D) A variant of C.

ana ma<sub>1</sub>staʔalle(:)tu:f.

la: ! istaʔallu.

iħna ma staʔalle<sub>1</sub>naha:f.

səħi:h ma staʔalluha:f.

ana ma b<sub>1</sub>astaʔallu:f.

la: ! bi jistaʔallu.

ʕalafan aħibb aʕi:f mistaʔill.

səħi:h ! istiʔla:l afjad.

found separated, e. g. istaʔlil, jistaʔlil, mistaʔlil ("to consider too  
"to consider little," i. e. "to belittle" (No. 11 and 12); or "to be

la ma staʕartu:f.

la:, hu:w<sub>1</sub> istaʕar il ħaki:m.

„ „ staʕarnah<sub>1</sub>.

„ humma<sub>1</sub> staʕaru l „

astaʕir ħaki:m le:h ? [etc.]

ʕalafan il istiʕar<sub>1</sub> tħidak.

istiʕa(:)ritna fi:h ʔafaditna kaman.

umma:l istiʕarti fi:h ma  
nafaʕitni:f le:h ?

(instead of istaga:b) "to demand an answer from" (gawa:b). And here  
e. g. istaga:b (jistaqi:b, istaqi:b, mistaqi:b, istiga:ba) means "to grant

istabde:t imba:riħ

[istabde:na].

aiwa ħ<sub>1</sub>astabda ʔawa:m

d ana mistabdi min imba:riħ.

la: ma kuttif<sub>1</sub>astaxabba.

„ „ „ „

ma kuttib<sub>1</sub>astanna:k, ja si:di!

„ „ b<sub>1</sub>astanna:ki, ja sitti!

like ʔarḥ, jiʔro;  
participle in i.

səħi:h istabda mba:riħ

[istabdat, istabdu].

„ ħa jistabda ʔawa:m.

[mistabdiĵja, mistabdiĵji:n.]

səħi:h ma kanfi mistaxabbi.

„ „ kanitfi mistaxabbijja.

səħi:h kan mistanni:k.

„ kanit mistannija:ki.

with patience". (Partic. mistanni, mistannijja, mistannijji:n.)

## CHAPTER XXXVII

[Grammatical Scheme :—THE RELATIVE PRONOUN.]

*Story of the Clever Detective.*

The story which I shall relate to-day is concerned with the Relative Pronoun. Whoever wants to understand this, well, let him attend to the story.

[A. *Relative in nom. with copula (is, are) ; antecedent (a) indef. (b) def.*]

There is a certain one of my friends who is a detective, one of the cleverest and ablest of men. Well, this detective, who is (so) clever and able, told me about an incident which happened to him, and which I think will please you when you hear of it.

[B. *Relative in nom., with verb : antecedent (c) indef., (d) def.*]

"One day I was walking in the street and saw a certain criminal, one of those under the observation of the police. The moment I saw him he got into a carriage and went off without seeing me. Immediately I hailed a disengaged carriage which was standing by the pavement, got in, and said to the driver, 'Follow the carriage which started in front of us wherever it goes, and don't pull up till (when) it pulls up. And take care to pull up at a distance from it in order that nobody may see us'.

[C. *Relative in accusative : antecedent (e) indef., (f) def.*]

"And by chance there passed by one whom I knew and whom I knew our friend in the carriage also knew. So I said to this man whom I met in the street, 'Did you see so-and-so who is in the carriage which is ahead?' He said, 'Yes, I did'. Then I said, 'Come then, jump in beside me, for I want us to be together when we catch him up'.

[D. *Relative in genitive : antecedent (g) indef., (h) def.*]

"So we rode together, and the carriage took us along until we arrived at a narrow street near the Faggala. Just then we saw the carriage in front of us come to a stand at a house the owner of which was one of those suspected by the police. So the man behind whom we had gone and whose carriage we had caught up

<sup>1</sup> *Lit.* "the joined noun," for illi is not reckoned a pronoun in Arabic. It is indeclinable and is, indeed, no more than a longer form of the definite article. Case and number are expressed by a supplemental pronoun, as will be seen.

<sup>2</sup> Or illi hijsa ʔuddam.

<sup>3</sup> The a is intoned and prolonged to give the idea of distance, "all the way."

## 37. fəsl sabʕa w talatin.

Lism il mawsul.<sup>1</sup>

hika:jit il muxbir if ja:tir.

il hika:ja lli h aħki:ha nnahorda muxtəssəb bi lism il mawsul illi jħibbi jifhamu tɔijib jidir ba:lu minha.

## A.

fih waħid min dimn vshabi hu:wa (a) muxbir wi hu:wa min aštər il muxbirin w ag'daḥam. wi l muxbir da (b) lli hu:wa ja:tir wi 'gadaḥ ʔal li(i) ʔala nadra tḥsəw'lit lu, b aftikir innaha tibsitkum lamma tismaḥu:ha. ʔa:l:

## B.

"fi jo:m min do:l kuttī ma:ʃi fi s sikka, wi fuṭṭi waħid ʃaʔi milli humma taħtī mroʔbit il buli:s. wi ʔawwil ma fuṭṭu rikib ʔarəbi:ja wi tannu ma:ʃi min ʒer ma jʃufni. wi fi l ha:l na(i)det ʔala ʔarəbi:ja fəḍja (e) ka:nit waʔfa gamb ir rəsi:f, wi rkibtī fi:ha wi ʔultī li l ʔarəbaʒi 'itbaḥ il ʔarəbijja (d) lli ʔa:mit ʔudda:m mətəroħ ma tru:ħ, wala tiʔaf ill(a) amma tiʔaf bi:ja. wi xud ba:lak 'w iʔaf biḥi:d ʔanha lagli ma haddif jifufak.'

## C.

"wi bil mʔəsdəfa marrī ʔale:na waħid aḥrofu, (e) wi ʔrift innī səħibna da lli fi l ʔarəbi:ja ʔarfu kaman. ʔumt ana ʔultī li r rə:qil da (f) lli ʔabiltu fi s sikka, 'inta fuṭṭ fula:n illi fi l ʔarəbi:ja lli ʔudda:m?'<sup>2</sup> ʔam ʔal li 'aiwa fuṭṭu'. ʔumt ana ʔultī lu 'tɔijib, taḥala rkab gambi, ʔaləsan aħibbi nkun sawa lamma nilħaʔu.'

## D.

"ʔumna rkibna sawa, wi misjit il ʔarəbijja bi:na lam'ma:<sup>3</sup> wəsolna ʃa:riḥ dajjaʔ ʔarib mil faggala, wi fi l laḥzə di ʃufna l ʔarəbi:ja lli ʔuddamna wiʔfit<sup>4</sup> ʔandi bəṭ (g) ka:n səħbu mil maḥbu(i):hin ʔand il buli:s. fa r rə:qil illi mʃina wəroħ (h)

<sup>1</sup> An important point here. The English infinitive "come" is rendered in Arabic by a Past verb because the observed action is momentary and is conceived past as soon as observed. The Indef. is only used when the observed action goes on for some time, or habitually occurs, e.g. jisallim in the next paragraph.

got down opposite this house, and when he got down *we* also got down a little short of the house, so that he should not observe us, exactly as I had said to the coachman.

[*E. Relative governed by a preposition: (i) antecedent indef., (j) def.*]

"The instant the man got down I saw someone greet him, of whom likewise I was at once suspicious, though I did not know him. (This man of whom I was suspicious, when I afterwards inquired about him, I found had a hand in the affair of the robbery of X. Pasha, of which the whole country has heard tell.)

[*F. Relative preceded by preposition, being itself in the genitive.*]

"After they had greeted each other, I saw them whispering each other, and the one who had ridden in the carriage pointed the other to a house over whose door (there was) hung a lantern with red glass, (the house being) like a hotel. And immediately they both went to the house over whose door there was hung the red lamp, and knocked twice at the door, and there opened to them a woman on whose face were evident the marks of badness and criminality. And they both went in, and the door was shut to.

"Then I said to my companion, 'Go and knock at the house which these people entered, and request to meet the man between whom and yourself there is acquaintance, and keep on talking to him until I come, and see he doesn't get out of your sight'. Off went my friend without a word. And then I spoke to the police-station of that locality on the telephone to dispatch a force of the police there, and barely on my just finishing the message, lo and behold comes a posse of police. I took them, raided the house, and arrested all in it. At the enquiry in the police-station we found them all to be revolutionaries dangerous to the public security. They were all sentenced to banishment, including the woman."

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<sup>1</sup> Or *ʔusoid*.

<sup>2</sup> See note on section D. The action of greeting being (in the East) not a momentary one, it is not put into the past.

<sup>3</sup> Here, where the continuance of the action is *emphasized*, the verb is further strengthened by *bi* (contrast preceding note).

wi lhi?na qarrobij/jitu, nizil ?uddam<sup>1</sup> il be:t da, wi lamma nizil nizilna lina ?abl il be:t bi jwojja ?alafan ma jidrikna:ʃ, zaʃjima ?ult<sup>i</sup> lil qarbaqi tamam.

## E.

“wi f hal ma nizil ir rɔ:gil juʃti wa:hiid jisallim<sup>2</sup> ?ale:h, ?ala tu:l (a) iʃtabahti fi:h rɔ:xɔr, maʃ inni m\_aʃrɔfu:ʃ. (wi r rɔ:gil da (j) ll iʃtabahti fi:h lamma tharret ?annu baʃde:n, laʃe:t innu kan lu jaddi f ha:dsit is sirʔa bta:ʃit fula:n ba:ʃa, (j) illi l ?utr<sup>i</sup> kullu simiʃ ?anha).

## F.

“wi baʃdima sallimu ?ala-baʃd, juʃtuhum bi jwaʃwiʃu<sup>3</sup> baʃd, w illi kan rakib il qarrobija jawwar li t tami ?ala be:t mitʃalla? ?ala ba:bu fanus<sup>4</sup> bi\_ʔza:z\_aħmar, jiʃbih luknɔdɔ. wi ?ala tu:l rɔ:hu l\_itne:n ?al be:t illi mitʃalla? ?ala ba:bu l fanus l\_aħmar,<sup>4</sup> wi xɔbbɔtu ?al ba:b marrite:n, ?azmit fataħit luhum ħurma baʃin ?ala wiʃʃaha ?alama:t<sup>4</sup> il ?aba:ħa wi ʃ ʃaʔa:wa, wi daxalu l\_itne:n wi trodd il ba:b ?ala tu:l.

“?umt ana ?ult<sup>i</sup> l illi gih wojjaja, ‘ruħ xɔbbɔt ?al be:t illi daxalu:h ig gama:ʃa do:l, w uʃlub m\_aʃablit ir rɔ:gil illi be:nak wi be:nu maʃrifa, wi tannak ithaddit wojjah lamm\_aʃgi lkum, w iwʃa jistixabba<sup>5</sup> minnak.’ ?am soħibna ma kaddibʃi xɔbar wi rɔ:h ?ala tu:l. ?umt ana kallimt il karako:n illi fi\_n nuʔto di bi\_t tilifo:n jiʃaʃjaʃ li ?u:wa mil bulis illi ?andu, wi ja do:b bi\_mqarrod ma kammilt il ?iʃa:ra, illa\_w gih ?u:wa mil bulis, fa xattuhum wi hagamt<sup>i</sup> ?al be:t wi xɔbbɔna lli fi:h kulluhum. wi bi t taħʔi? maʃa:hum fi l karako:n laʃe:nahum kulluhum min bitu:ʃ is sawro, illi jxillu bil ?amn il ʃa:m(m). fa\_nħakam ?ale:hum bi n nafʃi kulluhum ħatta l mɔra kaman.”

<sup>4</sup> In these three sentences the word which is nominally attached to the antecedent (mitʃalla? to be:t, baʃin to ħurma) really agrees with a subsequent noun in its own clause. The whole clause in fact is attached to the antecedent by means of the adjectival predicate, though the latter logically has nothing to do with the antecedent.

<sup>5</sup> Or jistaxabba.

## ADDITIONAL EXERCISE IN THE RELATIVE.

[*The references correspond to those in the preceding story.*]

- A. (a) Among my daughter's friends is a certain lady who is one of the nicest and prettiest of women.  
 Among my friends are people living in Helwan, who are among the best of my acquaintance.
- (b) This lady who is travelling to France to-morrow is not returning again.  
 Beware of those persons who are under police-inspection.
- B. (c) I hailed a lorry which was standing in this place, but its owner wouldn't come.  
 I sent for two carriages which were standing at the stand, but their owners wouldn't come.
- (d) We caught the train which left at 5 yesterday, but only just. Catch up those folk who have just started!
- C. (e) There passed a girl whom I didn't know, but whom my wife knew well.  
 There walked in front of us a lady whom we had met before, but I can't remember when or where.  
 We saw a person whom our servant knows well.  
 We saw an Italian woman whom I think you know quite well.  
 We met a party of people whom I was wanting to see very much.  
 We met a party whom Zeynab was wanting to see.
- (f) So we did see Mohammad whom you like so much!  
 The person you met chez-nous to-day we met [yesterday at the station.
- D. (g) We stopped at a palace whose late owner(s) was (were) one of the notables of the place.  
 We saw a lot of prisoners of war whose clothes, poor fellows, were all in rags,—torn.
- (h) Where did the lady get down whose carriage we saw passing?  
 Where did those people, &c. . . .



tamri:n ?iðv:fi fi l ism il mawsul.

A. (a) min ðimn vshab binti wahda sitt hi:ja min altuf is  
sittat w agmalhum.

min ðimni habaibi nas sakni:n fi hilwa:n humma min  
vðol maʕarfi.

(b) is sitt di illi hi:ja msafra fa'rnsa bukra miʃ rvgʕa tani.  
iwʕu min nas do:l illi humma taht mrvʔbit il bulis.

B. (c) na(:)de:t ʕala ʕarbijja karru ka:n waʔif fi l hitta: di,  
wala rdi:f svhibha ji:gi.

tolabt ʕarbijtem ka:nu waʔfin fi l mawʔaf, wala rdu:f  
vshabhum ji:gu.

(d) lihiʔna l ʔotr illi ʔa:m mil mahtto s sa:ʕa . . . imbarih,  
la:kin bi z zur.

ilhaʔ in nas do:l illi ʔa:mu tawwi bass.

C. (e) fatit ʕale:na wahda sitt ma kuttif ʕa'rifha, la:kin zogti  
ʕarfa:ha tamam.

miʃjit ʔuddamna wahda sitt aftikir ʔabilna:ha ʔabla, wala:kin  
muʃ fakir emta walla fe:n.

ʕufna wahda xadda'mitna ʕarfa:ha ʔawi.

ʕufna wahda toljanija (a)ftikir innukum ʕarfinha tvjjib.

ʔabilna gama:ʕa kutti ʕa:wuz aʕufhum ʔawi.

ʔabilna gama:ʕa ka:nit ze:nab ʕawza tʕufhum.

[Repeat these six sentences (e), placing il before antecedent,  
and illi after.]

(f) adiʕna ʕufna mhammad illi ntu bi thibbu:(h).

if ʕaxs ill intu ʕutuh innaharda ʕandina ʔabil'na:h  
imbarih fi l mahtto.

D. (g) wiʔifna ʕandi sarvja { ka:n il marhum svhibha  
ka:nit il marhuma svhibtha }  
ka:nu l marhumin vshabha }

min aʕja:n il balad.

ʕufti gama:ʕa ʔusara (masaki:n!) hudumhum kulluhum  
mʔarmto, jaʕni mitmaz'zaʕa.

Make above (g) definite by supplying il . . . illi.

(h) is sitt illi ʕufna ʕarbi'jitha fajta nizlit fe:n?

in nas illi ʕufna ʕarbi'jithum fajta nizlu fe:n?



*E.* (i) There met me a lady of whom I suspected straight away that she was a princess.

I entertained some people the day before yesterday of whom I had heard that they were the best sort possible.

(j) Aren't *you* they of whom we heard that you were sequestered (interned) in Malta?

See, we are they of whom you heard that we were sequestered in Malta.

Aren't you the one we passed that day when you were sitting in Sidnaoui's shop?

*F.* I was pleased with some houses in H. whose windows had fine balconies.

Just look at that grand palace over whose gates a crocodile is hung. [*Or ʕala kurne:ʃ il bawwa:ba btaʕitna . . .* over the cornice of whose gates.]

E. (i) ʔablitni waḥida ʔənnət fiha ʔala ʔul innaha birinsi:sa.  
 ʔifti gama:ʔa ʔandi ʔawwil imba:riḥi kuttī smiʔt ʔanhum  
 innuhum min aḥsan ma jku:n.

(j) Make above (i) definite.

muʃ intum illi smiʔna ʔankum innukum maḥguzi:n fi  
 moʔto?

aho ʔna illi smiʔtu ʔanna ʔinnina maḥguzi:n fi moʔto!

muʃ inti illi futna ʔale:ki di:k in naḥ:r w inti ʔaʔda fi  
 bank sidna:wi?

F. ʔagabitni buju:t fi ḥilmi:ja fi ʔababikhum tarṣina:t ʔa:l.

ʔu:f is sarə:ja di l ʔubbaha illi mitʔalla? ʔala bawwa(:)-  
 ʔbitha timsa:ḥi!

*For Systematic Grammar.*

(1) When it is grasped that illi is like an enlarged connective particle like the second il in il be:t il kibir, it becomes clear why it is omitted after an *indefinite* antecedent.

ʔuʃt il be:t il kibir "I saw the big house."

ʔuʃt il be:t illi (hu:wa) kibir "I saw the house which is big."

ʔuʃt be:t kibir "I saw a big house."

ʔuʃt be:t (hu:wa) kibir "I saw a house which is big."

(2) Thus all sentences related to an indefinite antecedent seem to lack what we call a relative pronoun.

N.B.—kullī wa:ḥid, ajji wa:ḥid are reckoned as indefinite. So kullī wa:ḥid jiʔlub jiʔbal means "Every one who asks receives"; not kullī wa:ḥid illi . . .

But in kull illi jiʔlub, etc., illi is in the genitive ("construct state"). Similarly kullī min . . .

(3) illi can be used by itself, "he who", "him who."

(4) illi being an indeclinable connecting link, the case of the relative "who", "whom", "whose", is determined by a personal pronoun in the relative sentence: e. g. ("who") ir rə:qil illi misik il ḥaga:t . . . where the nominative pronoun is concealed in misik: ("whom") ir rə:qil illi miskuh il buli:s . . . where the objective pronoun is h: ("whose") ir rə:qil illi be:tu ʔagabna . . . where the possessive pronoun is u.

## CHAPTER XXXVIII

[Grammatical Scheme:—CONDITIONAL SENTENCES.]

*A dialogue about a return from travel.*

## I.

[Condition alluding to a possible event in the past.]

*Anees.* I heard to-day that our friend Marcus came back yesterday from Europe.

*Boktor.* If he has come (or came) really we must go and greet him. And (even) if he did *not* come, we have lost nothing.

*Gindi.* No, he came for certain, for I myself, too, saw him in the Muski, but there was a big crush there.

*A.* Well, if you really saw him, there is no dispute as to our going to greet him. But if you did not ascertain him perfectly we shall possibly have our trouble for nothing.

## II.

[Condition a supposition which supposes a past event reversed, and is therefore impossible of fulfilment.]

*(Enter the house-servant with a letter in his hand.)*

*A.* Well, here is an odd and wonderful thing. Here is a letter from our friend Marcus, in which he says that he will come in October, and that the cause of his delay is something in which there is great advantage to himself.

*G.* Since the letter is from him, my view of the man whom I saw turns out mistaken.

*B.* But if he had already started from there, it would be better for him; for it gets very stormy on the sea in October.

*A.* But if he had not stopped on there, we should not have experienced the pleasure of the news about which he has told us in this letter.

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<sup>1</sup> Also *iza*, but not *lau*.

<sup>2</sup> *ka:n* does not by itself signify the past in conditionals; the past sense must be conveyed by a second verb in the past.

<sup>3</sup> Or in *ma kan<sup>i</sup> hndr*.

<sup>4</sup> Also in. *ka:n* also possible for *kutt<sup>i</sup>* (= "if it be that I saw").

<sup>5</sup> A very useful way of rendering the verbal-noun of any verb by means of the verbal-noun of *ka:n* (*ko:n* = "being"), "our being we-go," "our going".

38. fəsl tamanja\_w talati:n.

gumal fortijja.

m<sup>3</sup>hawrit kuḏu:r mis safar.

I.

ani:s. ana smiṣt innaharda inni s-ḥibna murʔus hḥḏḏr imbairih min urubba.

buṭṭor. in<sup>1</sup> ka:n gih<sup>2</sup> wa la budd, jilzamna nru:h nisallim ṣale:h. w in kan ma hḥḏḏr<sup>3</sup> ma xusurnaṣ ha:ga.

gindi. la:, hḥḏḏr bi kulli taʔki:d, ṣalafan ana za:ti kaman juftu fi l muski wala:kin id dinja ka:nit zaḥma.

ani:s. tɔjjib iza<sup>4</sup> kutt<sup>5</sup> juftu tamam mafis niza-ṣ fi ko(:)nna nru:h nisallim ṣale:h.<sup>6</sup> wala:kin iza ma kutt<sup>5</sup> haʔʔaʔtu tamam ja ʔaxi jimkin nitṣab min ger fajda.

II.

[wi fi l ha:l daxal xadda:m il be:t f i:du gawa:b.]

ani:s. amma je gari:b wi ʔamri ṣaqi:b! aho da gawa:b min s-ḥibna murʔus, bi\_jʔu:l fi:h innu rḥh jihḏḏr fi\_kto:bar, wi sabab taʔxi:ru ʔamri fih fajda ṣa:zi:ma lu.

gindi. he:s il gawa:b minnu, ʔjibʔa ʔno:zri gḥṭṭo:n f illi juftu.

buṭṭor. la:kin lau ka:n ʔam<sup>7</sup> ʔabl<sup>8</sup> dilwḥṭi min hina:k ka:n jiku:n aḥ'san lu ṣalafan bi\_jku:n fih hawa\_kti:r fi l baḥri fi\_kto:bar.

A. la:kin lau<sup>9</sup> ma kanṣi fiḏil<sup>9</sup> hina:k, ma kun'naṣ juṣna<sup>10</sup> l farḥ bi l xḥḏḏr illi ʔal lina ṣale(:)h fi l gawa:b da.

<sup>6</sup> Or in. Alternatives: iza kutt<sup>5</sup> ma haʔʔaʔtu:ṣ, or iza ka:n ma haʔʔaʔtu:ṣ, or iza ma kanṣi haʔʔaʔtu. The two last less common.

<sup>7</sup> lau much better than in or iza. If ka:n were omitted, the sentence would be more suppositional and less vivid, "If he were to have started"... Not very good.

<sup>8</sup> Better than iza. in not correct.

<sup>9</sup> Or lau ka:n ma fiḏilṣ, or lau ma fiḏilṣ.

<sup>10</sup> Or ma kunnaṣ niṣu:ṣ.

G. In truth, but for our receiving this letter, I would not believe that he has not come.

A. Aha, if we *had* believed, my dear fellow, we should have had all our trouble for nought.

## III.

[Condition a pure supposition relating to the present. The supposition may or may not be a feasible one.]

G. If Marcus were here to-day, he would go with us to Giza according to our custom every Friday.

B. I think, if our friend were to change his mind, and started from there at the first opportunity, it would be better for him.

A. And if he did (does) *not* change his mind, what do you suppose would (will) happen to him?

B. I think his remaining is a danger to him, for the weather at that time will not be suitable to his health.

A. No! If God will, may He protect him until he comes safely!

## IV.

[Condition alluding to a possible event, in the present.]

G. What is it that you think that Marcus is doing at this hour in which we are? But first, three o'clock here corresponds to one o'clock and a little there.

A. Reckoning so, if he is not still at table, he will just have risen from table, and gone to rest.

B. And if he isn't resting after his meal, what will he be doing?

G. If he isn't resting after his meal, he'll be reading a little in a book, or something.

## V.

[Condition alluding to a future possibility, whether of a real or supposed event.]

A. When Marcus comes from Europe do you think he'll get off at Alexandria or at Port Said?

<sup>1</sup> *lau la* ("but for") requires a noun. *istila:m* is verbal-noun of *istalam*. Other equivalents: *lau ma kunnaf istalamna*, or *lau ma stalamna:f*, or *lau kunnna ma stalamna:f* (rarer: *lau kam . . . lau ma kanf . . .*).

<sup>2</sup> Or *ma kuttif s-pdda?t*, which means, however, "I should not have believed". N.B.—*s-pdda?t* often pronounced *sadda?t*.

<sup>3</sup> *Li#*, "the not-thing".

<sup>4</sup> *lau*, because the condition is impossible. *in* and *iza* would both suggest possibility.

<sup>5</sup> Omission of *kam* would make meaning = "he will go".

G. haʔʔa lo: la stila(:)mna<sup>1</sup> l gawa:b da, ma kuttij a sɔddaʔ<sup>2</sup> innu ma ga:f.

A. aho lau kunna sɔddaʔna ja ha:bi:bi kunna tiʃibna ʃala ʔalla<sup>3</sup> ʃe.

### III.

G. lau<sup>4</sup> ka:n murʔus hina nnaharda kan<sup>5</sup> jiru:hi wɔjjana g gi:za ha:sa ʃa(:)ditna kull<sup>i</sup> jo:m gumʃa.

B. ʔaftikir lau gɔjjar<sup>6</sup> sɔhibna murʔus fikru wi ʔam min hina:k f aʔrɔb fursɔ, jiku:n ah'san lu.

A. w in<sup>7</sup> ma gɔjjarʃi<sup>8</sup> fikru wala gaʃ, jig'rw: lu ʔeh jaʃni?

B. aftikir, ʔuʃa:du hina:k xɔtɔr ʃale:h ʃalafam it tɔʔsi fil wɔʔti da ma jkunʃi mwa:fiʔ li sih'hitu.

A. la:, in ʃa ʔɔʔrw:, robbina jistur li haaddima ji:gi bi s sala:ma!

### IV.

G. illi tiftikru ʔinn<sup>i</sup> murʔus bi jiʃmil e: fi s sa:ʃa di lli hna fi:ha? ʔabli kull<sup>i</sup> ʃe:, is sa:ʃa talata hina tiwa:fiʔ wi tna:sib is sa:ʃa waʔida wi ʃwɔjja hnak.

A. ʃala kida in<sup>9</sup> ma kanʃi lissa bi ja:kul, ja do:b jiku:n ʔa:m mil ʔakl<sup>i</sup> wi rw:h jina:m.

B. w in ka:n<sup>10</sup> ma bi jnamʃi baʃd il ʔakl, jiku:n bi jiʃmil e:h?

G. in ma kanʃi<sup>10</sup> bi jna:m baʃd il ʔakl jiku:n bi jiʔrw ʃwɔjja fi kta:b walla ha:ga.

### V.

A. lamma ji:gi murʔus min urubba tiftikru jinzil ʃala skindi-ri:ja walla ʃala bur saʃi:d?

<sup>6</sup> This condition not being impossible we may have iza gɔjjar or iza kam jɔjjar. Also, lau kam jɔjjar (and also lau jɔjjar).

<sup>7</sup> Or lau, or iza.

<sup>8</sup> Or w in (w iza) ma kanʃi jɔjjar fikru . . . , or w in (w iza) kam ma gɔjjarʃ. But in these cases lau is not permissible because the meaning would then be "if he had not changed".

<sup>9</sup> Or iza, but not lau.

<sup>10</sup> Or iza. Notice the alternative positions of the negative. The positive would be in (or iza) kam bi jnam "if he is (actually) sleeping".



- B. I think the probability is, as I suppose, that he'll get off at Alexandria, for his relations are stopping there.
- A. If he really got off there, I'd go and meet him at the harbour, for I shall be in Alexandria during October. But if he doesn't get off there I shan't go and meet him at Port Said, for that will be impossible for me.
- B. If he does get off at Alexandria, he'll stop a few days at his relations; so if you, Girgis, are to be found there at the time *you* will go to him too.
- G. Of course, if I should be there, I go to him, that's certain. If I'm *not*, then it's not my fault.

[*Here, lo and behold, enters Marcus.*]

M. Good-day to you! [*All rise dumbfounded and startled.*]

A. What's this! Marcus?!

M. Well, this is odd! Do you suppose it's my ghost?

B. Why, fellows, I *said* that I saw him himself in the Muski!

G. Why, my dear fellow, there arrived only this moment a letter from you, in which you say that you were still in France, and were coming in October!

M. The will of Providence ordained that I should come at once, because they summoned me for the Government. And, in any case, I sent you a cable before starting. Didn't it reach you?

A. No, nothing reached us except this letter. If the cable *had* reached us we should have spared ourselves all this discussion.

\* \* \* \* \*

*The Reader.* But in that case *we* should have missed a great lesson upon the conditional particles!

<sup>1</sup> Or *iza*.

<sup>2</sup> Or *aruḥ aʔablu* "I will go and meet them." The other construction (*ruḥt*) is more hypothetical in meaning. Notice the complete *absence* of past significance in the "past" tenses in the sentence in *nizil, ruḥt*; cp. the English "if he *landed*, I'd go," where "landed" is quite timeless, though past in form. Also possible: in *kan jisphḥi w jinzil, aruḥ aʔablu*; here *ruḥt* is inadmissible.



B. aftikir il gailib ḡala zḡnni ḡinnu jinzil ḡala skindiri:ja, ḡalasan ḡarḡbu ḡaḡḡin hina:k.

A. in<sup>1</sup> sḡḡḡi w nizil ḡala hna:k ruḡḡi ḡabiltu<sup>2</sup> fi l mi:na. ḡalasan roḡ aku:n fi skindiri:ja fi jahri kto:bar. la:kin iza<sup>3</sup> ma nizilfi hna:k m aruḡḡi aḡablu fi bur saḡi:d ḡalasan da jku:n mistaḡi:l ḡalajja.

B. iza ka:n jinzil<sup>4</sup> ḡala skindiri:ja ḡa jifḡḡol kam jo:m ḡandi ḡarajbu, fa ḡin<sup>5</sup> kutt<sup>i</sup> tinwigid<sup>6</sup> hina:k wḡḡtaha ja girgis tibḡa t'ruḡ lu nta ro:xḡr.

G. bi t tḡbḡ, in<sup>7</sup> inwagatt<sup>i</sup> hna:k ruḡḡi lu. w in ma twagattif,<sup>8</sup> ma b jaddi ḡi:la!<sup>9</sup>

[wi fil ḡa:l illa w murḡus xḡḡfi ḡale:hum.]

murḡus. naharku saḡi:d! [ḡa:mu kulluhum madḡuḡi:n wi ma x-ḡuḡi:n.]

ani:s. d eh da! inta murḡus?!

murḡus. amma ḡaga:jib wi ḡarḡ:jib! umma:l xḡja:li?!

buḡḡar. ma ḡulti lkum ja x'wanna inni juḡtu fi l muski b za:tu!

ḡindi. ja ḡaxi, da wsi:na gawa:b minnak dilwḡḡḡi bass, tiḡul lina fi:h innak lissa f farḡnsa wi ḡaḡ fi kto:bar.

murḡus. iro:dit rabbuna ḡakamit ḡalajja:ḡi ḡa:lan ḡalasan tḡlḡbu:na fil ḡuku:ma. wi ḡala kulli ḡa:l baḡat'ti lku talliḡro:f ḡablim aḡu:m. hu:wa ma wisilku:f?

ani:s. la ma wisilnaḡ ḡa:ḡa ḡer ig gawa:b da bass. wi lau ka:n wisil it talliḡro:f kunna waffarna ḡala nafsina l m<sup>9</sup>ḡawra di kullaha . . . .

\* \* \* \* \*

il ḡa:ri. wala:kin fi l ḡa:la di kan roḡ minna ḡina dars<sup>i</sup> kbir fi mawḡu:ḡ ḡadawa:t iḡ sḡrt!

<sup>1</sup> Or in, or as in next sentence, see note (2).

<sup>2</sup> Or iza nizil, in nizil.

<sup>3</sup> Or iza.

<sup>4</sup> in inwagatt, iza n w w agatt.

<sup>5</sup> See note (3).

<sup>6</sup> Or w in ma kuttif anwigid, or in kutt<sup>i</sup> m anwigidḡ. (The constr. with ka:n not so good.)

<sup>7</sup> Or ma b jaddi ḡi:la. Lit. "there is in my hand no device."

*For Systematic Grammar.*

## RULES FOR CONDITIONALS.

(1) The "if" particle must always be followed by a *Past*,<sup>1</sup> either the auxiliary *ka:n*, *kutt*, *etc.*, or some other past. But this "Past" does not express past *time*.

(2) If the thing to be expressed is

(a) a supposed *event* in the *past*, *ka:n*, *etc.*, must be supplemented by a verb in the *Past*. (*in*, *iza*, not *lau*.)

(b) a supposed *event* in the *present*, *ka:n*, *etc.*, must be supplemented by an Indefinite with *bi*. (*in*, *iza*, not *lau*.)

(c) a supposed *event* in the *future*, or a pure supposition, *ka:n*, *etc.*, must be supplemented by an Indefinite without *bi*. But here an alternative is possible: *ka:n*, *etc.*, may be dropped, and the verb in the second clause be put into the timeless "Past" tense, *e. g.* *iza* (*in*) *kuntu ti:gu*, *niʔabilkum*, or *iza* (*in*) *ge:tu*, *ʔabilna:kum*. (*in*, *iza*; for *lau*, see note (3)).

(3) Only if the condition expresses a past *impossibility* does the Past verb in itself convey a past meaning, *e. g.* *lau*<sup>2</sup> *ro:h* = "if he had gone". But as this might also mean *present* impossibility ("if he were to go"),<sup>3</sup> it is better to add here also the auxiliary: *lau ka:n ro:h*.

(4) The answering clause to this may be either a Past tense, or a Past with *ka:n*, *etc.*, or *ka:n*, *etc.*, with Indefinite: *e. g.* *lau ka:n ro:h ruht ana kaman* ("I should also have gone") (or *kutti ruht* or *kutt aru:h*).

(5) When two verbs occur together the negative may be attached to either: *e. g.* *lau kutti ma ruhti:f* or *lau ma kutti:f ruht*.

(6) *ka:n* may be used impersonally, *e. g.* *iza ka:n ruht* "if (it be that) I went". But with the *negative* this construction is to be avoided.

<sup>1</sup> *lau* is found followed by an Indefinite occasionally.

<sup>2</sup> *iza* with auxiliary also possible; but not *in*. Ex., *iza ka:n ro:h* "if he had gone".

<sup>3</sup> *lau ro:h* suggests that he will not go—the hypothesis is improbable or impossible. *in ro:h* (or *iza*) suggests that he might possibly go.

# SUMMARY OF EGYPTIAN COLLOQUIAL ARABIC VERBS

## A. THE "SOUND" TRILITERALS.

	<i>Past.</i>	<i>Indefinite.</i>	<i>Imperative.</i>	<i>Participle Active.</i>	<i>Participle Passive.</i>
(a a)	'katab	(i i) 'iktib	'iktib	katib	maktub
(i i)	'shim	(i a) 'jifham	'ifham	fahim	mafhūm
		(i u) 'jistur	'istur	satir	maatur
		or (u u) 'justur	'ustur		

## B. THE "WEAK" TRILITERALS.

### (a) With 1st Radical ? or w.

(?)	kal	jakul	kul	wakil	ma'kul
(w)	wiʔif	'jiʔaf	'iʔaf	waʔif	mawʔuf
	wisil	or 'juʔaf	or 'uʔaf	waʔil	mawʔul
		jusul	iusul		
		or jiwasil			

### (b) With 2nd Radical w or j.

(w)	ʔaf (ʔuft)	jiʔuf	ʔuf	ʔaʔif	(wanting)
(j)	baʔ (biʔi)	jibitʔ	biʔ	baʔiʔ	(wanting)
or occasionally—					
(w)	ʔaf (ʔuft)	jiaʔf	ʔaf	ʔaʔif	(wanting)
(j)	bat (bitt)	jibāt	bat	baʔit	(wanting)

### (c) With 3rd Radical w or j.

(a—a type)	ʔarw (ʔarot)	jāʔrw	ʔrw	ʔari	maʔriʔ(i)
(a—i type)	bana (banot)	jibni	ibni	baʔni	maʔniʔ(i)
(i—a type)	nisi (nisit)	jinsa	insa	naʔi	maʔiʔ(i)
(i—i type)	risi (risit)	jirsi	irsi	raʔi	(generally intransitive)

## C. THE "INCREASED" FORMS.

(The Roman figures refer to the usual dictionary order.)

	<i>Past.</i>	<i>Indefinite.</i>	<i>Imperative.</i>	<i>Part. Act.</i>	<i>Part. Pass.</i>	<i>Infinitive.</i>
<b>kattib (II) (with Quadriliteral).</b>						
(a—i)	kattib	jikattib	kattib	mʔkattib	(mitkattib)	taktib
	karkib	jikarkib	karkib	mʔkarkib	(mitkarkib)	karʔkaba
(or i—a)	noʔʔof	jinoʔʔof	noʔʔof	mʔnoʔʔof	(mitnoʔʔof)	tonʔʔif
	laxbʔ	jilaxbʔ	laxbʔ	mʔlaxbʔ	(mitlaxbʔ)	laxʔbʔo
(weak in 3rd) (all a—i)	sawwa	jisawwi	sawwi	mʔsawwi	(mitsawwi)	taswijja
<b>itkattib (V) (with Quadriliteral).</b>						
(a—i)	itʔkattib	jitkattib	itkattib	mitkattib	—	(takattub)
	itʔkarkib	jitkarkib	itkarkib	mitkarkib	—	takarkib
(or a—aʔ)	itʔnoʔʔof	jitʔnoʔʔof	itʔnoʔʔof	mitʔnoʔʔof	—	(taʔnoʔʔuf)
	itʔlaxbʔ	jitʔlaxbʔ	itʔlaxbʔ	mitʔlaxbʔ	—	talaxbiʔ
(weak in 3rd) (all in a—a)	itʔarro	jitʔarro	itʔarro	mitʔarri	—	taʔarri
<b>kattib (III).</b>						
	kattib	jikattib	kattib	mʔkattib	—	mʔkatba
(weak in 3rd)	nada	jinaadi	nadi	mʔnadi	—	or kitab <sup>2</sup> or munaʔia: or munadijja or madaʔ(i)
<b>itkattib (VI).</b>						
	itkattib	jitkattib	itkattib	mitkattib	—	(takattub)
(weak in 3rd)	itʔama	jitʔama	itʔama	mitʔami	—	(taʔamaʔi)
<b>ʔaktab (IV).</b>						
	ʔaktab	jiktib	iktib	muktib	—	iktib
(weak in 2nd)	ʔafad	jiftid	fid	mufid	mufaʔid	ifada
(weak in 3rd)	ʔafta	jifti	ifti	mufi	—	'iftaʔ(i)
<b>inʔatab (itkatab) (VII).</b>						
	inʔatab	jinkatib	inʔatib	minʔatib	—	(inʔatib)
(2nd and 3rd roots the same)	inʔall	jinkall	inʔall	minʔall	—	(inʔilal)
(weak in 2nd)	inʔaf	jinkaf	inʔaf	minʔaf	—	—
(weak in 3rd)	inʔana	jinkani	inʔani	minʔani	—	—
<b>ikʔatab (VIII).</b>						
	ikʔatab	jiktib	iktib	miktib	muktatib	iktitaʔb
(2nd and 3rd the same)	ixtall	jixtall	ixtall	mixtall	(muxtall)	ixtilal
(? in 1st)	itʔakal <sup>3</sup>	jitʔikil	itʔikil	mitʔikil	(mutʔakal)	itʔikal
(w in 1st)	itʔatʔid <sup>4</sup>	jitʔitʔid	itʔitʔid	mitʔitʔid	(mutʔatʔad)	itʔitʔad
(w or j in 2nd)	ixtar	jixtar	ixtar	mixtar	muxtarr	iktijar
(w or j in 3rd)	intaha	jintihi	intihi	mintihi	mountaha	intih
<b>isʔaktab (X).</b>						
(a—i)	isʔaktab	jisʔaktib	isʔaktib	misʔaktib	musʔaktab	istiktaʔb
(or a—aʔ)	isʔasmah	jisʔasmah	isʔasmah	misʔasmah	(mustasmah)	istismaʔh
(with 2nd and 3rd the same)	isʔaʔill	jisʔaʔill	isʔaʔill	misʔaʔill	(mustaʔill)	isʔaʔilal
(with 2nd weak)	istafar	jistafar	istafar	mistafar	mustafar	istifaʔara
(with 3rd weak)	istabda	jistabda	istabda	mistabdi	—	istibdaʔi
<b>Variant</b>	istarnajal	jistarnajal	istarnajal	mistarnajal	—	—
(with 3rd weak)	istanna <sup>5</sup>	jistanna	istanna	mistanni	—	—

<sup>1</sup> If a "heavy" consonant precedes or succeeds the second vowel.

<sup>2</sup> e.g. magalla or gida, from gadil.

<sup>3</sup> For iʔtakal.

<sup>4</sup> For iʔtakal "to be stable". The hamza sometimes appears, e.g. iʔtaman "to intrust".

<sup>5</sup> See note 1.

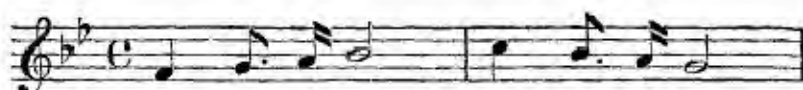
<sup>6</sup> See previous note.

<sup>7</sup> For istaʔanna.

# APPENDIX

## S.O.S.<sup>1</sup> SHANTIES

1.



1. gum if fu-jux ror - ha f fu-jux,  
2. doil il ʔa-fan - - dij - ja ma gu:f,



wi - lina ʔa - dih - na zaj - j<sup>i</sup> kul - l<sup>i</sup> jo:m!

2.

CHORUS.



fu:f . . . <sup>2</sup> hu - wa ga: na, haʔ-ʔa hu:wa far - rof -



- nar ga - mi: - ʃan, dum ja za - ma: . . ni dum!

(VERSE)



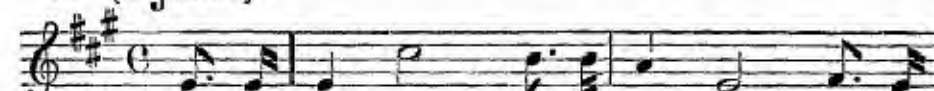
ja: mu - si: - ba - ti: min du-rus il ʃa - ro - bi!



CHORUS *Da capo.*

le:h ja za - ma: . . ni - le:h?

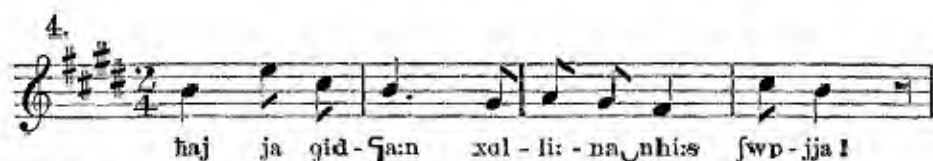
3. (il gawa:b)



ʔah ja si: di: fid - d<sup>i</sup> he: - lak fid - d<sup>i</sup>  
sit - ti: i i i

<sup>1</sup> S.O.S. (School of Oriental Studies, Cairo).

<sup>2</sup> ʔu-l hina "kanin garnar", "mistir ʔaldar", "mistir ʔafre", "doktor watsun", walla ʔajj<sup>i</sup> ta:ni zajjima ji:gi.



5.



1. jo? - fo: bi - na ?an nil jo? - fo!  
2. da, un nil da ?os - l<sup>i</sup> ba - ro - ki - t<sup>i</sup> - na



nif - rohi wi, nhis wi nit - mal - la  
wi hur - wa mas - dar ni? - mit<sup>i</sup> - na

CHORUS.



ma, t - ?oz - zi - mu: wi, t - mag - gi - du: do!l



?ah - l<sup>i</sup> za - man ka - nu ja? - bi - du:

*Da capo senza  
pausa.*

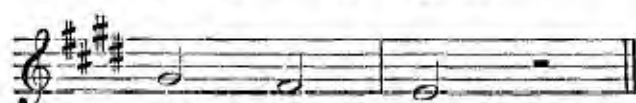
6.



1. hut - tu fil mu - do: . . . ri?, hut - tu fil mu - do: . . . ri?,  
2. xo - bar wi mub - ta . . . da, xo - bar wi mub - ta . . . da,  
3. is - m<sup>i</sup> fil ?i - do: . . . fa, is - m<sup>i</sup> fil ?i - do: . . . fa,



h̄ut - tu fil mu - ḍp̄: riḡ } wal ba - rp - ka fil  
 xp - bar wi mub - tar da  
 is - m' fil ḡi - ḍp̄: fa



im - ti ha:n! [dec., ad lib.]

7.



jaḡbn̄il jo:m suḡḡin no:m ḡu:m ba-la no:m na: jim leh?



leh, leh, leh, leh, leh, leh, leh, leh?

8.

Baladi, baladi!



(VERSE) ḡah ja: ḡa - zi:z ḡe: . . ni wa-na bidd̄a - rpwwah



ba - la - di: ba - la - di: ba - la - di: wis  
 (or) fih

CHORUS.



sul - to xa - dit wa - la - di: ḡah jaz ḡa - zi:z  
 ḡad - d' xa - dit ku - tu - bi:?



ḡe: . . ni wa-na bidd̄a - rpw-wah ba - la-di:  
 (For other verses, dal 8.)



# VOCABULARY

The reference-numbers are to the pages.

*For the Arabic grammatical terms see the chapter-headings, and the Contents, pp. ix, x.*

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